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The Ethnological Bureau

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April 16. 1903

THE
INDIAN PRIMER;

OR,

*The way of training up of our Indian Youth in
the good knowledge of God.*

By JOHN ELIOT.

11799

REPRINTED FROM THE ORIGINAL EDITION OF 1669.

WITH AN INTRODUCTION BY

JOHN SMALL, M.A.,
Librarian, University of Edinburgh.

EDINBURGH: ANDREW ELLIOT.

1877.

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Printed by Turnbull & Spears, Edinburgh.



INTRODUCTION.

HE Indian Primer now reprinted is one of the works of the pious and worthy John Eliot, familiarly known as the apostle of the Indians of New England, whose labours may be regarded as the morning star of modern missionary enterprise. It is interesting as being a work of its distinguished author, of which no perfect copy is known to exist except the one preserved in the Library of the University of Edinburgh; and it is also valuable as bringing into notice an additional specimen of the now obsolete language of the aborigines of North America.

Although the story of Eliot's missionary labours has been often told, a short outline of his life, and a notice of his works, may not be inappropriate in this place.

John Eliot was born in the year 1604 at Nasing, a village near Waltham in Essex. He was educated at Jesus College, Cambridge, where he took his Bachelor's Degree in 1623. While at the University of Cambridge, he displayed a partiality for philology, which no doubt had some influence in stimulating the labours his pious zeal prompted him to bestow on the language of the Indians. Mather informs us, that "he was a most acute grammarian, and understood very well the languages which God first wrote his Holy Bible in," with "a good insight into all the other liberal arts," and "a most eminent skill in theology." After leaving the University of Cambridge, he was engaged in teaching, and was for some time

usher in a school at Little Baddow, near Chelmsford, under the Rev. Thos. Hooker. While in the family of Mr Hooker, who was a rigid Puritan, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. At this period the tyranny of the government of England in religious matters was so intolerable that numbers of people left their native land, and sought an asylum in the wilds of America in the hope of enjoying among savages that liberty of conscience which was denied them by their own countrymen. Eliot was one of those who resolved thus to emigrate, and reached that country on the 3d of November 1631, landing with about sixty persons at the harbour of Boston. He was received with much kindness in that town, and, as the pastor of its first church was absent in England, Eliot was appointed to officiate for him, which he continued to

do with great ability and acceptance until his removal to Roxbury. In October 1632, Eliot was married to a lady to whom he was attached before he left England. This was a long and happy union; and although the name of the lady has not been transmitted, she is said to have been a woman of much benevolence and of exemplary piety. In November following, Eliot was established as pastor of the church at Roxbury, which office he held for more than fifty-seven years till his death in 1690.

The conversion of the Indians was a subject of the deepest interest to those who had left their friends and country chiefly for the sake of religion. The same feeling was also shared by many in England, and Dr Lake, the Bishop of Bath and Wells, had the object so much at heart as to declare that nothing but his old age hindered him from going to America and devoting himself to

the work. The charter which had been granted to the colony of Massachusetts Bay in New England in 1628 declared that to “wynn and incite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankind and the Christian faythe” was in the “royall intention and the adventurer’s free profession the principall ende of this Plantation.” To endeavour as far as in him lay to carry out the object of the charter was one, and not the least, of the motives which impelled Eliot, now settled in Roxbury, to devote himself to the work of Christianising the Indians of Massachusetts. Writing to a friend in England in 1659, he says, “that public engagement, together with pity to the poor Indians, and desire to make the name of Christ chief in these dark ends of the earth—and not the rewards of men—were the very first and chief movers, if I know what did first and

chiefly move in my heart, when God was pleased to put upon me that work of preaching to them." When Eliot began his labours, there were about twenty tribes of Indians within the limits of the Plantation having the same manners, language, and religion. He often forsook the charms of civilised and cultivated society to reside with these natives, who were unacquainted with the rudiments of culture, and who often wanted the ordinary means of subsistence. With them Eliot would remain for days and weeks, instructing them in divine things and also showing them how to improve their condition on earth. He partook of their hard fare, and was exposed to the attacks of the beasts of the forests, and to the spears and arrows of the Indians, who were fiercer than wolves and more terrible in their howling. None of these things moved him ; like a brave soldier he fought the good fight of faith, bear-

ing every suffering with cheerfulness and every pain with resignation.

Ignorance of the Indian language, however, had at first seemed an insuperable bar to mission work, and in order to be able to carry out his labours, Eliot was for a long time assiduously employed in overcoming this difficulty. He secured the aid of a young Indian of Long Island, who had been taken prisoner in the Pequot war of 1637, and put to service with a Dorchester planter. This native, while he understood his own language, had a fair knowledge of English, and had a clear pronunciation. With his assistance, Eliot translated the Commandments, the Lord's Prayer, and many texts of Scripture, and compiled both exhortations and prayers. The difficulties and disadvantages under which his studies were prosecuted may be easily imagined. It was necessary, first of all, to teach his teachers. That the Indian language

had never been reduced to rules, and was still unwritten, was not the chief hindrance to a learner. As has been remarked, its general structure, all its distinctive features, its laws of synthesis, by which complex ideas could be compressed into single words, were unknown or but imperfectly understood. It had no recognisable affinity to any language of the Old World. To English-speaking scholars the Algonkin plan of thought was a confused maze; to English ears the vocabulary was a jargon of harsh sounds combined in words "long enough," Cotton Mather thought, "to tire the patience of any scholar in the world. One would think," he adds, "they had been growing ever since Babel, unto the dimensions to which they are now extended." *

After being engaged for two years in

* "Origin and Early Progress of Missions in the New World," by J. Hammond Trumbull, p. 13.

the process of learning, Eliot was able to preach to the Indians in their own language. In company with three others, he in October 1646 visited the Indians at a place called Watertown Mill, a few miles from Cambridge (U.S.). There he preached to them in the wigwam of Waubun, a wise and grave Indian, in their own language without an interpreter. The village was afterwards named Nonantum or Noonatomen, *i.e.*, Rejoicing; and it is related that Waubun and his company "diligently attended to the blessed word there delivered" and "professed they understood all that which was taught them in their own tongue." In his interesting "History of New England," Daniel Neal gives an account of the proceedings on that occasion:—"After a short prayer, Mr Eliot rehearsed and explained the ten commandments, informing the natives at the same time of the dreadful curse of God

that would fall upon all those that brake them. He then told them who Jesus Christ was, where He was now gone, and how He would one day come again to judge the world in flaming fire. He informed them likewise of the blessed state of all those who by faith believe in Christ, and know him savingly. He spake also of the creation and fall of man ; of the infinite greatness of God, the maker of all things ; of the joys of heaven and the torments of hell, persuading them to repentance and a good life. Having spent about an hour in discoursing upon these arguments, he desired to know whether they would ask him any questions about his sermon, upon which one stood up and asked how he might come to know Jesus Christ ? another inquired whether Englishmen were ever so ignorant of Jesus Christ as themselves ? a third whether Jesus Christ could understand prayers in the Indian lan-

guage? Another proposed this question: How there could be an image of God since it was forbidden in the second commandment? Another, Whether if the father be naughty and the child good, God will be offended with that child, because in the second commandment it is said he visits the iniquities of the fathers upon the children? The last question that was asked at this meeting was, How all the world became full of people if they were all once drowned in the Flood? Mr Eliot and his friends gave plain and familiar answers to all these questions, and after a conference of about three hours returned home." *

In addition to his ministerial labours, Eliot taught them to improve their wigwams, and to fence their grounds with ditches and stone walls. The women also he taught the use of spinning-wheels, which he was at

* Vol. i. p. 223.

great pains to procure for them. The converts he made were called "praying Indians." The Indian chiefs, and powaws or conjurors, however, were greatly opposed to the gospel. The former were jealous of their authority, the latter of their gain. To manifest their malignity as far as possible, they banished from their society such of the people as were called praying Indians ; and in some instances it is said they even put them to death. Nothing but the dread of the English prevented them from murdering the whole of the converts, a circumstance which induced some to conceal their sentiments and others to fly to the colonists for protection.

Notwithstanding these difficulties, however, Eliot sought by acts of kindness to win the confidence and affections of the savages. "The work of converting the Indians," he says, "is difficult not only in respect of the

language but also on account of their poverty and barbarous course of life; there is not so much as meat or drink or lodging for them that go to preach among them, but we must carry all things with us, and somewhat to give unto them. I never go unto them empty, but carry somewhat to distribute among them; and when they come to my house I am not willing they should go away without some refreshment. Neither do I take any gratuity from them unrewarded; and indeed they do account that they have nothing worth the giving unto me; only once when I was up in the country a poor creature came to me as I was about to take horse, and shaking me by the hand, with the other thrust something into my hand. I looked what it was, and found it to be a pennyworth of wampum upon a straw's end. I, seeing so much hearty affection in so small a thing, kindly accepted it,

only inviting him to my house that I might show my love to him."

The labours of Eliot for the conversion of the Indians were reported in England, and excited great attention. A society was instituted for the propagation of the Gospel in New England, with power to receive, manage, and dispose of money for that purpose. Among the leading members of this society, afterwards incorporated, was the Hon. Robert Boyle, well known for his scientific discoveries, who was devoted to its interests, and who was one of Eliot's constant correspondents. Money was then collected and transmitted to America for the missionaries and teachers, and a salary of £50 was paid to Eliot in supplement of his moderate income of £60 as minister of Roxbury.

In 1643 the Corporation began to issue reports of the progress of their labours. The first was printed that year, and was

entitled "New England's First-Fruits in respect . . of the Indians." The second was "The Day-Breaking if not the Sun-rising of the Gospel with the Indians in New England," and was printed in 1647. The third was "The Cleare Sunshine of the Gospel breaking forth upon the Indians in New England," by the Rev. Thomas Shepard of Cambridge, printed in 1648. In the second and third reports was given an interesting account of the missionary work of Eliot and others, but the fourth, which was printed in 1649, contained several of Eliot's letters. It is entitled "The Glorious Progress of the Gospel amongst the Indians in New England. Manifested by three letters under the hand of that famous instrument of the Lord, Mr John Eliot, and another from Mr Thomas Mayhew, jun., both preachers of the word as well to the English as Indians in New England, wherein the riches of God's

grace in the effectual calling of many of them is cleared up; as also a manifestation of the hungering desires of many people in sundry parts of that country after the more full revelation of the gospel of Jesus Christ to the exceeding consolation of every Christian reader."

Through the labours of Eliot, the praying or converted Indians founded in 1651 a settlement on the banks of Charles River, about eighteen miles from Boston, called Natick, or "Place of hills." Thither the Nonantum Indians removed. This village consisted of three long streets, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion, as they generally preferred their own mode of building as being warmer and cheaper. A large house was, however, erected in the English style, in which was a great hall used as a place of worship on the Sabbath and during

the week days as a schoolhouse. The upper floor was a kind of store-room in which the Indians deposited their skins and other articles of value, and in one of the corners was an apartment for Eliot, with a bed for his use, known as "the prophet's chamber." Besides this building there was a large fort of a circular form, palisadoed with trees, and a small bridge over the river, the foundation of which was secured with stones.

In 1653, at the charge of the Corporation for the propagation of the gospel, Eliot published a Catechism for the use of the Indians. This was the first work issued in their language, but no copy of it is now known to exist. In the same year there was published by the Corporation in London a work called "Teares of Repentance; or a Further Progress of the Gospel among the Indians of New England," in which there was given "A brief relation of the proceedings of the

Lord's work among the Indians in reference unto their Church-estate, by John Eliot." Two years afterwards the Corporation published at London another report by Eliot of the progress of his mission. It was entitled "A late and further manifestation of the progress of the gospel amongst the Indians in New England, declaring their constant love and zeal to the truth, &c., being, a narrative of the examinations of the Indians about their knowledge in religion by the elders of the Church, related by Mr John Eliot, 1655." These works, which form the seventh and eighth reports of the corporation, were due to the extreme strictness in the admission of persons to Church fellowship then prevalent in New England, which in the case of the Indians was rather increased than abated. They were made by Eliot to confess their sins, and give an account of their knowledge of the principles of religion and of their Christian

experience, after which the ministers of the neighbouring churches assembled on a day appointed for the purpose, when the converts made similar declarations before them. Several of them were at length baptised, and in 1660 they were formed into a Christian church, and had the Lord's Supper administered to them.

In 1660 Eliot drew upon himself public censure by the publication at London of a work upon Government called "The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ." This book had been written by Eliot after the first tidings of the successes of the Puritans in England reached America. It had lain in manuscript for nine or ten years, and, by some enemy or ill-advised friend of the author, was published in the midst of the excitement consequent on the Restoration of Charles II. It was complained of as a

sedition work, and the Governor and Council of the colony of Massachusetts declared it full of erroneous principles in relation to all established governments in the Christian world, and especially against the Government established in England. Eliot, however, stated that this work had been published without his knowledge or consent. He at the same time declared his readiness to subject himself for conscience sake to any form of civil polity which could be deduced from Scripture as being of God, and abjured everything in the book inconsistent with this declaration. This work was accordingly suppressed, and Eliot's retractation was accepted and posted in the public places of all the chief towns in the colony.

Having long resolved to make the translation of the Bible into the Indian language the great aim of his life, Eliot about this time completed his task. The Indians through

his teaching had a knowledge of most of the important parts of the Scriptures, but he felt that it was desirable that they should have the whole Bible at their side as a perpetual instructor. This he had kept in view from the first ; at the same time he trusted that, in the providence of God, some way would ultimately be found to bring about the desired result. When the Corporation for the propagation of the gospel obtained funds, this seemed the most important object to which these could be destined. The New Testament was accordingly printed in the Indian language in 1661, soon after the restoration of Charles II. It happened that the printing of this work was completed while the Corporation were expecting the renewal of their charter. They thought that this was a favourable opportunity of showing their loyalty, and the Commissioners of the United Colonies prefixed a dedication to the King written in

a tone calculated to win his favour. This first edition of the New Testament has two title pages, one in English and the other in Indian. The first is "The New Testament of our Lord and Saviour, Jesus Christ, translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New-England at the charge, and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New-England. Cambridg: Printed by Samuel Green and Marmaduke Johnson, MDCLXI." The other, "Wusku Wuttestamentum Nul-Lordumun Jesus Christ Nuppoquohwussuaeneumun." Twenty copies of this book were sent to England, each of which contained the dedication; one copy for the King, the rest for other distinguished persons. In the letter which the Commissioners sent to England along with the copies they request "that two of

the special being very well bound up, the one may be presented to his Majesty in the first place, the other to the Lord Chancellor, and that five more may be presented to Dr Reynolds, Mr Carrill, Mr Baxter, and the two Vice-Chancellors of the Universities, who, they understand, have greatly encouraged the work." The others were to be disposed of as should be seen fit.

In the dedication to the King it was stated that the Old Testament was in the press, and the Commissioners craved the "royal favour and assistance for the perfecting thereof." The dedication concludes with the following sentence:—"Sir, The shines of Your Royal Favour upon these Undertakings, will make these tender Plants to flourish, notwithstanding any malevolent Aspect from those that bear evil will to this Sion, and render Your Majesty more Illustrious and Glorious to after generations." The Old

Testament was at length, after being three years in preparation, published in 1663. Copies of the New Testament were bound with it, and thus was furnished a complete Bible in the Indian language. To it were added a Catechism and the Psalms of David in Indian verse, which last was a translation of the New England version of the Psalms prepared some years previously by Eliot and others. The Indians had been much pleased with singing, and to gratify and improve their taste these Psalms were added to the sacred books. The title of the Indian Bible is as follows:—“Mamusse Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament—Ne quoshkinnumuk nashpe Wuttineumoh Christ noh asowesit, John Eliot. Cambridge: Printeop nashpe Samuel Green kah Marmaduke Johnson, 1663.” Literally translated, “The-whole

Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of Christ, who is-called John Eliot."

When the Indian Bible was completed, a copy in elegant binding was sent to Charles II., "such a work and fruit of a plantation," observes Baxter, "as was never before presented to a king." Another dedication to Charles was inserted in addition to that prefixed to the New Testament, and both the dedications of the Commissioners were inserted in the presentation copies sent to England, but in very few of those circulated in the Colonies. The additional dedication as prefixed to the whole Bible is consequently very rare. Indeed a Bible containing it is scarcely to be found. Mr Convers Francis, who has written the life of Eliot, mentions that the cost of preparing this first edition of the Indian Bible was about £437. It may be mentioned that such is the eagerness

with which this Bible is now sought for as a literary curiosity that a single copy has recently been valued at upwards of two hundred guineas. According to Field, only twenty-three copies are known to have existence in America and about ten in Europe.

The second dedication prefixed to this Bible is very interesting. In it the Commissioners thank the King for renewing the charter of the Corporation and thus defeating the attacks of its enemies. They assure the King that though New England has not, like the Spanish colonies of South America, gold and silver with which to enrich the mother country, yet they rejoice to send to the land of their fathers the Bible in the language of the natives among whom the gospel had been planted and propagated, believing this to be "as much better than gold, as the souls of men are worth more than the whole world."

It is worthy of remark that this Indian version of the Scriptures, printed at Cambridge (U.S.), by Samuel Green and Marmaduke Johnson, was the first Bible issued in America. It was not till the middle of the next century that the Scriptures in the English language were printed in that country.

The first edition of the Indian Bible, of which about fifteen hundred copies were printed, sufficed for about twenty years. In 1680 another edition of the New Testament was published, and in 1685 the second edition of the Old Testament was issued. It was printed at Cambridge (U.S.) by Samuel Green. This was bound with the second impression of the New Testament, and the two parts taken together constitute the second edition of the whole Bible, although there was an interval of five years between them. Of this second edition the whole impression was 2000 copies. It was superintended by Eliot, who gave a part of his salary towards

defraying the expense. He received for the purpose from the Corporation in England, through the Hon. Robert Boyle, about a thousand pounds. He obtained valuable assistance in revising it from the Rev. John Cotton of Plymouth (U.S.), who had also spent much of his time in obtaining a thorough knowledge of the Indian language. This second edition was dedicated "To the Hon. Robert Boyle, the Governor, and to the Company for the Propagation of the Gospel," and is, like the first edition, a book of great rarity.* That Eliot was overjoyed

* It may be interesting here to state that a fine copy of this second edition of the Indian Bible in the original binding, and in all probability presented by Eliot to the celebrated Quaker, Robert Barclay, was, on the dispersion of the family library of the Barclays of Ury a few years ago, secured for the Library of the University of Edinburgh. In 1682 Barclay received from Charles II. the nominal appointment of Governor of East Jersey in North America. Copies of both editions of this Bible are in the Glasgow University Library.

to see the completion of his great work may be easily conceived, as he was now far advanced in life. Writing to Mr Boyle, he says, "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long: and sundry say if I do not procure it printed while I live, it is not within the prospect of human reason whether ever or where or how it may be accomplished." "He bore it on his heart to God," says Mr Francis, "in his devotions, and the anxious earnestness of his soul seemed to be fixed on this point. The prayer of the good man was answered. He lived to see a new impression of his Bible, and when he took the precious volume in his hands, we can easily imagine that with uplifted eyes he may have uttered the *nunc dimittis* of the aged Simeon."

Besides his translation of the Bible, Eliot published at Cambridge, U.S., in 1664, a translation of Baxter's "Call to the Uncon-

verted," "Wehkomaonganoo asquam Peantogig kah asquam Quinnuppegig," &c. Of this a second edition was issued in 1688. In 1665 he published at Cambridge (U.S.), an abridged translation of Bishop Bayley's "Practice of Piety:"—"Manitowompae Pomantamoonk : sampwshanau Christianoh Uttoh woh an Pomantog Wussikkiteahonat God;" literally translated—"Godly living, Directs a-Christian how he may live to-please God." Of this work a second edition appeared in 1685. His well-known "Indian Grammar Begun," was written in the winter of 1664. In the preparation of this work he had the assistance of his sons, and it was printed at Cambridge (U.S.), in 1666. At the end of this book are these memorable words, "Prayers and pains through faith in Jesus Christ will do anything." In 1822 this grammar was reprinted with notes by Pickering and Du Ponceau in the

ninth volume of the "Collections of the Massachusetts Historical Society." "The Indian Primer; or the way of training up our Indian Youth in the good knowledge of God. By J. E.," the work now re-issued, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer, and a translation of the Larger Catechism in Indian. On the fly-leaves at the beginning and end are printed the royal arms. Of this work, as already mentioned, the only complete copy is preserved in the Library of the University of Edinburgh. It bears an inscription on the fly leaf: "Gifted to the Library by Mr Jo. Kirton, Aprile 19, 1675." Mr J. Hammond Trumbull, in his valuable account of works printed in the Indian language (p. 42), describes a copy of this work without a title page as being in the library of the Massachusetts Historical Society. From various data he supposed it

to be a copy of Eliot's Catechism, but from his bibliographical description, it seems another edition in a somewhat larger form of the volume now reprinted. In 1671 Eliot printed in English a little volume, entitled "Indian Dialogues for their Instruction in that Great Service of Christ in calling Home their Countrymen to the Knowledge of God and of Themselves." This was followed in 1672 by "The Logick Primer: Some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason," &c. These two volumes, printed at Cambridge (U.S.), are now extremely rare. Of the former the only known copy exists in a private library in New York. There is a copy of "The Logick Primer" in the British Museum and another in the Bodleian.

In 1671 a small tract of eleven pages was published in London called "A Briefe Narrative of the Progress of the Gos-

pel among the Indians in New England in the year 1670, given in by the Rev. Mr John Eliot, minister of the gospel there, in a letter by him directed to the Right Worshipful the Commissioners under his Majesty's Great Seal for the Propagation of the Gospel amongst the poor blind natives in those united Colonies." 'This was the eleventh and last of the publications of the Corporation after their charter was renewed by Charles II., but it is of extreme rarity.

In his old age the pen of Eliot was never idle. In 1678 he published "The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ from his Incarnation to his Death and Burial." This work, which was printed at Boston, is a life of our Saviour, with many illustrative and practical remarks. The last of his publications was his translation into Indian of Shepard's "Sincere Convert,"

“Sampwutteahae Quinnuppekompauaenin ,
 Wahuwomook oggussemésuog Samp-
 wutteaháe Wunnamptamwaenuog, Mache
 wussukhumun ut English - Mâne Unnon -
 toowaonk nashpe Ne muttáe—wunnegenúe
 Wuttinneumoh Christ, noh assoowesit
 Thomas Shephard Quinnuppenúmun en
 Indiane Unnontoowaonganit nashpe Ne
 Quttianatamwe wuttineumoh Christ Noh
 assoowesit John Eliot. Kah nawhutche
 ut aiyeuongash oggusemese oncheteauun
 Nashpe Grindal Rawson.” The translation
 of which is :—“The-Sincere Convert [liter-
 ally ‘man who stands turned-about’] Mak-
 ing-known they-are-few sincerely who-be-
 lieve. Having-been written in Englishman’s
 language by that very-excellent servant of
 Christ who is-named Thomas Shepard, is-
 turned into Indian language by that honoured
 servant-of Christ who is-named John Eliot,
 and in some places a-little amended by

Grindal Rawson." This work had been nearly completed by Eliot in 1664, but it was revised by Grindal Rawson, and printed in 1689.

Worn out with the infirmities of age, and attacked by fever, Eliot's health now rapidly gave way. During his illness, when speaking about the evangelizing of the Indians, he said :—"There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings*. Alas! they have been poor, and small, and lean doings; and I will be the man who will throw the first stone at them all." One of the last expressions which were heard to fall from his lips were these emphatic words, "Welcome joy."

Eliot died at Roxbury on the 20th of May 1690 at the age of 86, and was acknowledged to have been a man whose simplicity of life and manners and evangelical sweetness of temper had won for him all hearts, whether in the settlements of the emigrants or in the smoky huts of the natives. So great was his charity that his salary was often distributed for the relief of his needy neighbours, so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. The following anecdote illustrates the kindness of his disposition. One day the parish treasurer on paying the money for salary due put it into a handkerchief, and in order to prevent Mr Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received the handkerchief and took leave

of the treasurer. He immediately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent, "Here, my dear, take it ; I believe the Lord designs it all for you."

Eliot had a family of five sons and one daughter, but four of his sons predeceased their father. He destined his sons for the service of the missionary church. "I have often, in my prayers," he says, "dedicated all my sons unto the Lord to serve Him in this service, if He will please to accept them

therein ; and better preferment I desire not for them than to serve the Lord in this travail." His eldest son, John, accordingly became a preacher to the Aborigines, but died in 1668 in the thirty-third year of his age. Joseph, his second son, was minister at Guilford in Connecticut, and survived his father. Samuel, Aaron, and Benjamin, the three younger sons, to his great grief, died early in life. But, though few of his family were alive to lament his death, Eliot's loss was much felt by the friends of religion. His labours were applauded in Europe and America ; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are still ready to declare his memory precious. It was remarked by one of his contemporaries, Cotton Mather, that the anagram of Eliot's name was *Toile*, and

this most truly expresses the character of the Apostle to the Indians. His life may be recorded among the most eminent examples of industry which the world has furnished; and if ever there was a man who might justly be said to have died rich in good works, that man was John Eliot.

The translation of the Bible and the other works composed by Eliot for the use of the Indians are written in the Mohican dialect, which was spoken by the aborigines of New England. By Eliot and others it was called the Massachusetts language, but there is scarcely any person now living who can read or understand it.* Still, the works printed in it are valuable, as affording the means of information as to the structure and character

* Mr J. Hammond Trumbull, to whose labours in this field much credit is due, has made a study of this extinct language, and has found in it something more than the mere gratification of literary curiosity.

of the unwritten dialects of barbarous nations.*

* As an illustration of the agglutinate nature of the language, the longest word used in the Bible is in St Mark's Gospel, i. 40, "Wutappesittukqussunnookwehtunkquoh—kneeling down to him." Another word longer still is "Kremmogkodonatootummootiteaonganunnonash"—in English, "our question."





*A Christian
Covenanting Confession*

FOR

THE INDIANS OF NEW ENGLAND.

CIRCA 1690.

*From the Original in the Library of the
University of Edinburgh.*



EDINBURGH:
ANDREW ELLIOT, PRINCES STREET.

[*From the Introduction to "THE INDIAN PRIMER"*
by John Eliot, 1669. Reprinted by J. Small,
M.A., 1880.]



THE INDIAN COVENANTING CONFESSION.

IN addition to the works of the well-known John Eliot — the ‘Apostle of the Indians of North America,’ — enumerated in the usual accounts of his life, a contemporary broad-sheet, containing a “Christian Covenanting Confession” drawn up for the Indians of New England, was published in his lifetime, and is worthy of attention from the interest of the subject at the present time.

This document, preserved in the Library of the University of Edinburgh, is, most probably, the only copy now in existence, and in all likelihood was prepared by Eliot

himself, or by Grindal Rawson, who assisted him in his old age in revising his translation of the Bible and other publications in the Indian language.

Although this Confession is not dated, it would appear, from the following note in the handwriting of the Rev. W. Trail, Minister of Borthwick, presenting the copy to the University, that it was brought from New England in 1690, the year of Eliot's death :—

“This Indian Confession and Covenant of the Converts in New England was brought from thence in the year 1690, and afterwards gifted to the Bibliothek of the College of Edinburgh (my Alma Mater) by

W. TRAIL.”

From the following docquet on the original, the donation seems not to have been made till the year 1699 :—

“Indian Confession of Faith in New England, given be Mr Trail, Min., Borthwick, 1699.”

The donor, Mr William Trail, was the son of Mr Robert Trail, one of the ministers of Edinburgh. After studying at the University of that city, where he graduated in 1658, he was ordained to the Presbyterian congregation at Lifford in 1672. Joining, however, with four other ministers in the appointment of a fast, he was examined by Justices of the Peace at Raphoe, summoned to the Privy Council at Dublin, remitted to the assizes at Lifford, fined, and imprisoned from 11th August 1681 to 20th April 1682. After this he went to Maryland, and returned at the Revolution. He was admitted Minister of Borthwick, near Edinburgh, in 1690, where he remained till his death in 1714.

During his somewhat lengthened residence

in America he, in all probability, had ample means of becoming aware of the labours of Eliot and his coadjutors.

In conclusion, it may be remarked that the Indian Primer of 1669—a work recently reprinted from the original in the Edinburgh University Library — contains the Apostles' Creed and the Larger and Shorter Catechisms, while the form of Confession given in the sheet now reprinted seems to have been subsequently prepared, thus forming an additional episode in the history of Eliot's labours. Besides being probably the first Confession of Faith printed in America, it may still be found suggestive for the purposes of those now engaged in prosecuting Missionary work in various parts of the world.

The Indian Covenanting Confession. ix

2. Wutanofuongash Jesus Chriftnishwinash Sephausuweenu∞. *Heb.* 7. 1,2,3. Quoshodtamwaenu∞. *Acts* 3. 27. Keitaffootamooou. *Isai.* 33. 22.

3. Jesus Chriftpahke kenofwee-tamwanshikqun, kah kuttoadtehtaunshikqun nuppoonk nup∞wonaakqueog. kah yeush waj kuttumhouaunshi qun wame nummatcheseongash, ahquontam-∞ein. *Rev.* 1.5. *Matt.* 3.15.

4. Yeueyu nashpe wunaunchem∞-kue wulke wunn∞waonk, Jesus Chriftk∞weekomukqun wame, aiufkoiantamunat kah wunnamptamôe qufhkenut en Godut. *Acts* 17.30.

5. Yeush waj, neenawun yeu otanat apeog, uffowetamun wekontamwehnuk-kishpinomun nuk hogkanonog en Godut, mehquontamunat Sabbath, pahketeaunat tohfohke pomartamog. Wonk nukkishpiffuonittimun moônât Se-Sabbath daykish (ne woh nnâg)

x *The Indian Covenanting Confession.*

ussenat wame Sabbath daywe peantamoe
usseongash, neaunak wuttinnœwaonk
God, aninnununkqueog wunneetutana-
tamwe nashauanit.

Ne nashpe wunnœwaonk, numma-
guœun nuhhogkanonog; kah nun-
neechaeog en Jesus Christut, motu-
weekomongane pomushonat tosohke
pomantamog.

Woi Lord Jesus	{	ahquontamoe.
Christ		ketteamonteanettae.
		monanitteae.

Neemunaiineau.

AMEN.

Matta chekewequt manunne nuffimun
mosukquehtoadtitte wame yeush ussenat.



THE INDIAN COVENANTING CONFESSION.

Christiane OOnoowae Sampoowaonk.

MEtahhawae Noonamptam kah mut-
toonoe nussampowam. *Rom. 10.10.*

1. Pafuk nont GOD. *Deut. 6.4 Jer.*
10.10. Qut nishuoo Wutoshioomu,
Wunnanmoniin, kah wunneetupàna-
tamwe Nashauanit, *Matt. 28.19.* 1
John 5.7.

2. Weske kutchiffik, ayum GOD
Kefuk kah Ohke ahche wunnegen.
Gen. 1. 1,31.

3. Wanawunnuwaheau Adam yeu
agueyeue muttaohket. *Gen. 1,26.28.*

4. Adam teanuk matchefu kah awa-
kompanau. *Gen. 3.*

viii *The Indian Covenanting Confession.*

5. Adam nummuffſowunukumun um-matcheſeonk, kah wutonkapunâonk. *Rom.* 5.12.

6. Newaj neetimun ut matcheſeonganit. *Pſal.* 51.5.

7. Neefe chippiffu nummatcheſeonk,

- { 1. Wutchaubutkue matcheſeonk.
Rom. 3.10.
2. Uffuwae matcheſeonk. *Matt.*
15.19.

8. Yeufh naſhpe nuttumhouámun miche me awakomppanaonk chopiohkomukqut. *Rom.* 6.23.

9. Nœnamptam wame woh nutonohkinumun wuffittumwae kefukkodut. *1 Cor.* 15.

1. **I**Eſus Chriſt wunnaumonuh God. *Pſal.* 2. 6, 7. Qut wuſketompoou, newaj, manit kah woſkeetompafukœœœ. *Heb.* 2. 16, 17.

The same in English.

A Christian Covenanting Confession.

I Believe with my Heart and Confess
with my Mouth. *Rom.* 10. 10.

1. There is but one, onely, liveing
and true GOD. *Deut.* 6. 4. *Jer.*
10. 10. But He is Father, Son, holy
Spirit. *Matt.* 28. 19. 1 *John* 5. 7.

2. In the Beginning GOD made
Heaven and Earth very Good. *Gen.*
1. 1,31.

3. He made Adam to rule this
Lower world. *Gen.* 1. 26,27.

4. Adam quickly sinned, and was
punished. *Gen.* 3.

5. Adam conveyed to us his sin,
and also his guilt and punishment.
Rom. 5. 12.

xii *The Indian Covenanting Confession.*

6. For this cause, we are all born in sin, *Psal.* 51. 5.

7. Our sin is two fold.

{ 1. Original sin. *Rom.* 3. 10.

{ 2. Actuell sin. *Matt.* 15. 19.

8. By these wee deserve Damnation in Hell for ever. *Rom.* 6. 23.

9. I believe we shall all rise again to Judgment at the last day. *1 Cor.* 15.

1. **I**esus Christ is the Son of God. *Psa.* 2. 6,7. He became a man, and is both God and man in one person. *Heb.* 2. 16,17.

2. Jesus Christ hath Three offices, Preist, Prophet, King. *Heb.* 7. 1,2,3. *Acts* 3. 32. *Isa.* 33. 22.

3. Jesus Christ obeyed perfectly for us, He payed his Death for us when

He dyed for us, and hereby He deserved pardon for all our sins. *Rev.* i. 5.
Matt. 3. 15.

4. Now by the Gospel New-Covenant Jesus Christ calleth us all to repent, and believeingly to turn unto God.
Acts 17. 30.

5. For these causes, wee that dwell in this *Towne* called ————— are gladly willing to bind our selves to God, to Remember the Sabbath day to keep it holy, so long as we live. And also to bind our selves to each other, to meet together every Sabbath day (when it may be done) to doe all our Sabbath day Services, prayers &c., according to the word of God, the holy Spirit of God helping us.

By this gospel covenant, we doe give our selves and our Children to Jesus Christ, to walk with Him in Church order so long as we live.

xiv *The Indian Covenanting Confession.*

O Lord Jesus Christ, by thy Pardon-
ing free grace and mercy Graciously
receive us.

AMEN.

Wee compel not any, but meekly
say to all let us joyne together to doe
all this.







English.

g Confession

Confess with my

ely, living and

But He is

8.19. 1 John 5.7.

made Heaven and

this Lower world

and was punished.

us his sin, and

om. 5.12.

all born in sin.



The same in English.

Christiane OOnoowae Sampoowaonk.

M Eshhawae Noonampram kah muttawne nuf-
sampoowaon. Rom. 10. 10.

1. Pefuk kont Gon. Deut. 6. 4. Jer. 10. 10.
Qut nishuon Wutuwitau, Wunnamonin, kah
wunneerapanatowe Nabuanit. Mat. 28. 9. 1 John.
5. 7.

2. Wulke kutchilik, ayum Gon Kesuk kah
Ohke ahehe wunneen. Gen. 1. 1.

3. Nanawunnuwaeu Adam yea agueyeue
mutsohke. Gen. 1. 26, 28.

4. Adam teanuk matchefu kah awakompansu.
Gen. 3.

5. Adam nummufkowunukumun ummatchefe-
onk, kah wutokaporaonk. Rom. 5. 12.

6. Newaj neetimun ut matchefonganit. Tsal.
5: 3.

7. Neefe chippifu nummatchefonk,
1. Wutchaubutkue matchefonk. Rom. 3. 10.

2. Ufawae matchefonk. Mat. 15. 19.

3. Yeuth nahpe nuttumhouimun micheme
awakompansuonk chopiohkomnkut. Rom. 6. 22.

9. Noonampram wame woh nutonohkinumun
wustitumwae krlukkodut. 1 Cor. 15.

1. **I** Efus Christ wunnaumonih Gon. Tsal. 2. 6, 7.
Qut wulkerompoo, newaj minit kah wulke-
tomp palukou. Heb. 2. 16, 17.

2. Wutanoouogash Jesus Christ nishwinah
Sephaufuwaenu. Heb. 7. 12, 3. Quothotamwenuw.
Aas 3. 21. Keitall uramoon. Ipsi 2. 22.

3. Jesus Christ pahke kenolweeamwanshik-
gun, kah kutradrekezonshikgun nuppoonk nup-
wonaakueog, kah yeuth waj kutranhouaunhi gun
wame nummatchefongash, shquontamod. Rev.
15. Mat. 3. 15.

4. Yeueu nafi pe wunauchemokue wulke
wunnuwaonk, Jesus Christ kouwek mukgun wame,
siukhoizantamonar kah wunnampramde quishkenut en
Godut. AAs 17. 30.

5. Yeuth waj, neenawun yeu oianat apeog,
uffowetamun wekontamwehnukkipincun nuk hog-
kanonog en Godut, mequontamun Sabbath,
pahkecaunat toshoke pamaramog. Tonk nukkipi-
piuonittimun modat Se Sabbath daykith (ne
woh nni) ussenat wame Sabbath daywe pean-
ramoe ufseongash, neaunak wutinnu waonk Gon,
anjinnunukqurog wunneerapanatamwe wuhauanit.

Ne neepe wunneerapanatamwe wuhauanit,
kanonog kah nunneechreog en Jesus Christut, mo-
zuweekomongane pomuhoizat toshoke monantamog.

Woi Lord Jesus Christ { ahquoniam,
ketesamonte, inettae.
monanitteae.

Necmunalinciu. AMEN.

Matta chekewequt mananne nuffinun, mosuk.
quehtoaditue wame yeuth ussenat,

This Indian Confession & Covenant of the Contents in New-England
was brought from thence in the year 1690 & after wards gifted to the
Bibliothek of the Collidge of Edin (my alma mater) by Mr. Ainslie.

A Christian Covenanted Confession.

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2. In the Beginning God made Heaven and
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Gen. 3.

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Tsal. 51. 5.

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2. Actual sin. Mat. 15. 19.

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ment at the last day. 1 Cor. 15.

1. **I** Efus Christ is the Son of God. Tsa. 2. 6, 7.
He became a man, and is both God and
Man in one person. Heb. 2. 16, 17.

2. Jesus Christ hath Three offices, Preist,
Prophet, King. Heb. 7. 1, 2, 3. AAs 3. 21. Tsa.
33. 22.

3. Jesus Christ obeyed perfectly for us, He
payed his Death for us when He dyed for us, and
hereby He deserved pardon for all our sins. Rev. 19
5. Mat. 3. 15.

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sus Christ calleth us all to repent, and believea-
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also to bind our selves to each other, to meet
together every Sabbath day (when it may be done)
to doe all our Sabbath day Services, prayers &c.
according to the word of God, and by the Spirit
of God helping us.

By this Gospel covenant, we doe give our selves
and our Children to Jesus Christ, to walk with
Him in Church order so long as we live.

O Lord Jesus Christ, by thy Pa-
doning (freely
grace and mercy Graciously receive
is.

AMEN.

Wee compel not say, but meely say to all
let us joine together to doe all this

THE
Indian Primer;

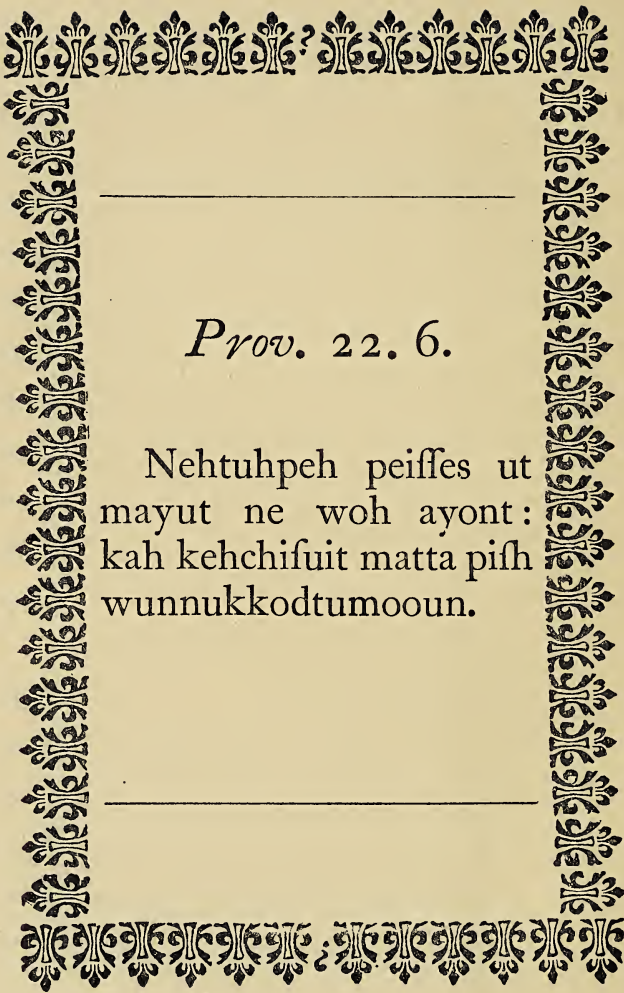
O R,

The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scriptures
and in an ability to Reade.

Composed by J. E.

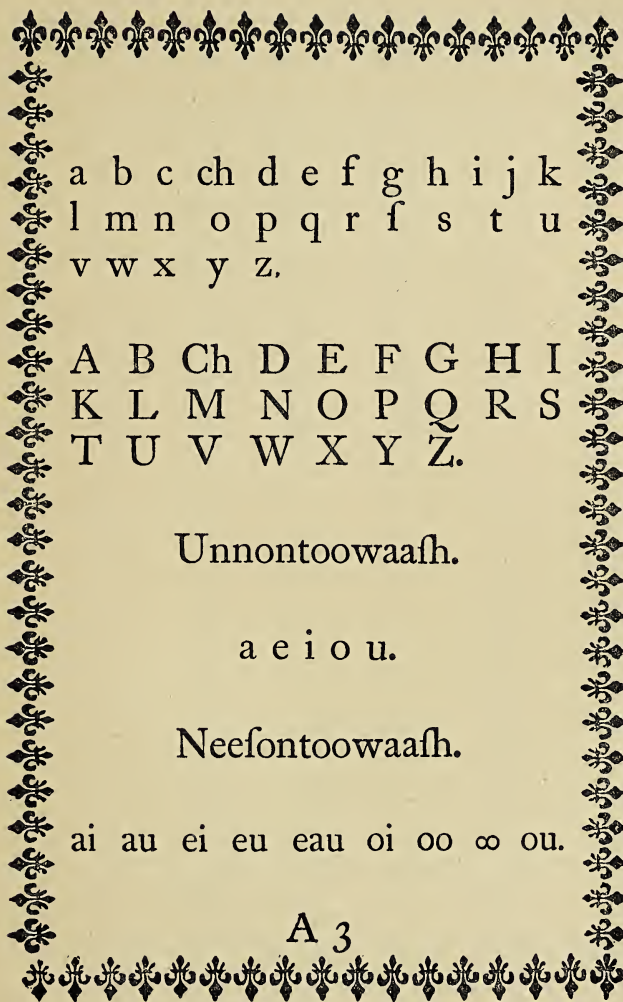
- 2 Tim. 3. 14, 15. *Qut ken nag-
wutteanlb nilb naktughtauanish
kab pobkontamanish, waheadt
nob naktughtauonadt*
15. *Kab wutch kummukkiefuin-
neat koowabteo wunneetupana-
tamwe wussukwbongalb, &c.*

Cambridge, Printed 1669.



Prov. 22. 6.

Nehtuhpeh peiffes ut
mayut ne woh ayont:
kah kehchifuit matta pish
wunnukkodtumoon.



a b c ch d e f g h i j k
l m n o p q r f s t u
v w x y z,

A B Ch D E F G H I
K L M N O P Q R S
T U V W X Y Z.

Unnontoowaafh.

a e i o u.

Neefontoowaafh.

ai au ei eu eau oi oo ∞ ou.

ab	eb	ib	ob	ub	alb
ach	ech	ich	och	uch	ald
ad	ed	id	od	ud	alf
af	ef	if	of	uf	alk
ag	eg	ig	og	ug	alm
ah	eh		oh	uh	aln
ak	ek	ik	ok	uk	alp
al	el	il	ol	ul	als
am	em	im	om	um	alt
an	en	in	on	un	alv
ap	ep	ip	op	up	amb
ar	er	ir	or	ur	amp
as	es	is	os	us	and
at	et	it	ot	ut	ang
av	ev	iv	ov	uv	ant
aw	ew		ow		apl
ax	ex	ix	ox	ux	art
ay	eo		oy.		aft

ba	be	bi	bo	bu	bab	dab
cha	che	chi	cho	chu	bach	dach
da	de	di	do	du	bad	dad
fa	fe	fi	fo	fu	daf	daf
ga	ge	gi	go	gu	bag	dag
ha	he	hi	ho	hu	bah	dah
ja	je	ji	jo	ju	baj	daj
ka	ke	ki	ko	ku	bak	dak
la	le	li	lo	lu	bal	dal
ma	me	mi	mo	mu	bam	dam
na	ne	ni	no	nu	ban	dan
pa	pe	pi	po	pu	bap	dap
ra	re	ri	ro	ru	bar	dar
fa	fe	fi	fo	fu	bas	das
ta	te	ti	to	tu	bat	dat
va	ve	vi	vo	vu	bav	dav
wa	we	wi	wo	wu	baw	daw
xa	xe	xi	xo	xu	bax	dax
ya	ye	yi	yo	yu	bay	day

fab	fap	lab	leb	lib	lob	lub
fach	far	lad	led	lid	lod	lud
fad	fas	laf	lef	lif	lof	luf
fag	fat	lag	leg	lig	log	lug
faj	fav	lam	lem	lim	lom	lum
fak	faw	lap	lep	lip	lop	lup
fal	fax	lar	ler	lis	lot	
fan	fay					
fam						

Wa-an-tam-we . uf-feonk . ogke-
tam-un-at . Ca-te-chi-fa-onk.

Ne-gon-ne . og-kee-tash . Pri-
mer.

Na-hoh-to-eu . og-kee-tash.

Ai-uf-koi-an-tam-o-e . weh-
kom-a-onk.

Ne-it . og-kee-tash . Bible.

Noh

Noh . School-maf-ter-eu-uk .
a-fe-ke-fuk-ok-ish . woh . nee-fit .
nompe . pe-an-tam.

Ne-gon-ne . puh-she-quad .
pe-an-tam-o-e . mon-che-het-tich
Scho-lar-fog.

Na-hoh-to-eu . wa-nonk-oo-
ook . pe-an-tam-o-e . mon-che-
het-tich.

A-fe-ke-fuk-ok-ish . Scho-lar-
fog . woh . nee-fit . nom-pe . og-
ke-tam-wog . Ca-te-chi-fa-onk.

Ne-gon-ne . puh-she-quad . af-
quam . pe-an-tam-o-het-tit . og-
ke-tam-o-het-tich . Ca-te-chi-fa-
onk.

Na-hoh-to-eu . wa-nonk-oo-
ook . af-quam . pe-an-tam-o-het-
tit.

tit . og-ke-tam-o-het-tich . Ca-te-
chi-fa-onk . Ne-it . na . neef-we .
Ca-te-chi-fa-e . kah . pe-an-tam-
o-e . nag-wut-te-a-eu . mon-che-
og . Scho-lar-fog . wun-na-num-
uk-ook . God . wa-me . Scho-lar-
fog . kah . wee-tom-uk-ook . Ma-
nit . qut . foh-hoo-kau-ook . Mat-
tan-nit . kah , wa-me . wut-uf-fe-
ong-afh. A-men.

The



The Lords Prayer.

O*Vr Father which art in Heaven, Hallowed be thy Name : Thy Kingdome come : Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory, for ever. Amen.*

Nooshun

The Lords Prayer

NOOshun kesukqut, wunnee-
tupantamunach koowefu-
onk. Peyaumooutch kukkeitaffoo-
tamoont. Toh anantaman ne n-
naj okheit, neane kesukqut. Afe-
kesukokish petukqunnegash af-
faminnean yeu kesukok. Ahquon-
tamaiannean nummatcheseongash,
neane matchenehikqueagig nut-
ahquontamanounonog. Ahque
fagkompaguninnean en qutchhu-
aonganit, ' webe pohquohwuffin-
nan wutch matchitut; newutche
keitaffootamoont, kutahtauun,
menuhkesuont, fohsumoont mi-
cheme kah miche. Amen.

Nat.

Expounded.

Nat. 1. **T** *Obwutch God ussowesu wut-
ooshimau ?*

Namp. Newutche kukkezhukqun, kah
wame missinninnúh.

Nat. 2. *Tobwutch noowaan Nooshun ?*

Namp. Newutche woh wame nuppe-
antamwanshittimun.

Nat 3. *Tobwutch noowaan Nooshun ke
fukqut ?*

Namp. Menehketeauunat wunnamp-
tamoe nuttannoófuonk God woh mona-
neteae kenootunkqun.

Nat. 4. *Tob nauwuttamun oo wesuonk
God ?*

Namp. Nishnoh teag waj woh noowa-
heomun God ; asuh wut-Attribuitsash,
asuh Wuttinnowaonk, asuh Wutana-
kaufuongsash.

Nat. 5. *Tobwutch noowaan wunneetup-
anatanunach koo wesuonk ?*

Namp. Onk woh nukqu ttianumoe
auwoh-

The Lords Prayer

auwohteomun wuttinnœwaonk God,
kah wutanakauſuongaſh, kah niſhnoh
teag waj woh nœwaheomun God.

Nat. 6. *Tob wonk waj?*

Namp. Newutche nahnáunneyeue ne
nuk-Chriſtiane uſſeonk ſohſumwaheo-
nat God.

Nat. 7. *Tob nauwuttamun ukkeitaſſoo-
tamoonk God?*

Namp. Wunneetupanatamwe nut-
apehtunkœonganun Chriſt; wonk mo-
euwehkomongane kœweetomukœong-
anun; kah wonk kenianaununumukœo-
onganun yeu ut muttaohket, kah wonk
kefukqut micheme.

Nat. 8. *Tobwutch unnuppeantampeyau-
mooutch kukkeitaſſootamoonk?*

Namp. Onk woh Chriſt kukquinup-
pinukqun en Godut.

Nahohtoeu, onk woh nuffampœae
moſogquehikqun moeuwehkomonganit.

Niſhwe, onk woh Chriſt kenupphae
peyau

Expounded.

peyau en wohkukquoshinnue wuffutum-
oonganit.

Nat. 9. *Toh waj unnuppeantam, toh
anantaman ne n'naj?*

Namp. Onk woh nutuffenash wame
wutannooteamooongash God.

Nahohtoeu, Onk woh manunne nut-
chequnehtamun ut agwe wuffasamatah-
huwaongash yeu muttaohkit.

Nat. 10. *Toh waj noorwaan ohkeit neyane
kesukqut?*

Namp. Onk woh ohkeit apitcheg og-
queneunkquffuog moeuwehkomonk ay-
ikeg, kah muttaohkit apitcheg woh og-
que noswehtauóog God, neg kesukqut
apitcheg.

Nat. 11. *Toh nauwuttamun petukqun-
neg?*

Namp. Wame muttaohke meetfuong-
ash, asuh hogkooongash menehketeau-
unat nummuttaohke pomantamoonk.

Nat. 12. *Toh waj noorwaan asekesuk-
okish*

The Lords Prayer

okish kuh yeu kesukok ?

Namp. Onk woh nupponamunash
waffaume wuttamanatamoonongash pa-
paume faup, kah nish ompetak woh â-
nagish.

*Nat. 13. Tob waj unnuppeantaman ab-
quontamaiinnean nummatcheseongash ?*

Namp. Newutche matta ne nanoo,
woh nummicheme awakompanomun
wutche monatah nummatcheseongash.

*Nat. 14. Tob waj noorwaan neane mat-
chenebikqueagignutahquoantamaounonog ?*

Namp. Newutche ne matta nanoo
God mattr nntahquontamunkoon; qut
ne nnag, ne kuhkinneafuonk God mah-
che kutahquon amunkqun.

*Nat. 15. Tob waj unnuppeantaman ab-
que sagkompagunaiinnean en qutchhurwa-
onganit ?*

Namp. Newutche mattannit kah ne-
henwonche matanatamoonk asekefuk-
okish nukqutchhukqunnonog matche-
fenat,

Expounded.

fenat, kah webe God koo-wadchanuk-qun, mauunnitteauog.

Nat. 16. *Tob waj unnuppe antaman poh-quohooussianan wutch matchitut?*

Namp. Newutche mattannit, kah matchefonk, kah meyaufue, matchekod-tantamooongash ahche matchitash, kah webe God yeush wutch woh kuppoh-quohwhunukqun.

Nat. 17. *Tob waj noowaan keitaassootam-oonk kutahtauun?*

Namp. Newutche Godut Christutneh mafugkenuk keitaassoot, nanawunont mattannittóog, missinninnuog, kah wame muttaok.

Nat. 18. *Tob waj noowaan menuhkefun-kutahtauun?*

Namp. Newutche noh wame manuh-kefit God uttoh anantog wutuffen wame muttaohkit.

Nat. 19. *Tob waj noowaan sohsumoonk kutahtauun?*

The Lords Prayer, &c.

Namp. Newutche noh appu wequaiyeuut ne matta howan pasosukomuk, noh matta howan mahche nauongeh, asuh woh nauoncheh, noh quttianumunach, kah michemohtae manuhkefitch, Amen, 1 *Tim.* 6. 16.

Nat. 20. *Tob nauwuttamun Amen?*

Namp. Ne peantamoe kah wunnamp-tamoe kuttoonk, nauwuttamun ne nnaj, woi God.

The Ancient Creed.

I *Believe in God the Father Almighty, maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius*

tius Pilate, *was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty : From thence he shall come to judge both the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.*

*Wossamp^{oo}aongan^{oo} wanamptogig
noadtuk Pamontogig.*

N^{oo}namptau God, wame ma-
nuhkefit wut^{oo}shimau, noh
kezteunk kesuk kah ohke ; Kah
n^{oo}-

n∞hamptau Jefus Chrift ummoh-
tomegheoncheh , nuffontim∞m-
un ; noh wompequoomuk nafhpe
wunnetupanatamwe Nafhauanit ;
noh neetuonont peenompae *Ma-
ryob* ; chequnehtamup nuppoonk
ut agwe *Pontius Pilate* ; pame-
tunkupunauutup, nupp∞p kah po-
fe kinop, w∞mfu en chepiohkom-
ukqut, nifhikquinukok omohku
wonk wutch nuppunat, kah waabu
en kefukqut, kah na ut wutappin ;
adt wuttinohkôunit God wame
manuhkefit wut∞fhimau ; na
wutch pifh peyau wuffumonat na
neefwe pamontogig kah napukeg.
N∞namptau wunneetupanatam-
we Nafhauanit, n∞namptam ma-
muffe wunneetupanatamwe mo-
euweh-

The Creed expounded.

euwehkomonganu∞; kah ummo-
∞komaongan∞ waneetupanatog-
ig, kah ahquontamoadtuonk mat-
cheseongash, kah muhhogk∞e
omohkuonk, kah miche me po-
mantamoonk ut kefukqut.

Nat 1. *Tob waj noowopanneg Christ
woomsup en chepiohkomukqut?*

Namp. Ukketeahogkou Christ auop
kefukqut, *Luke* 23 43. yeu kefukok mos
k∞weetomeh ut paradifut, wuhhog po-
sekinup, qut nashpe Minittoe umme-
nuhkesuonk sohkauop, mattannit, chepi-
ohkomuk, kah nupp∞onk, onk woh
pannuppe kuppohquohuhunukqun.

Nat. 2. *Tob nanwuttamun mamusse mo-
euwohkomunk?*

Namp. Wame wunneetupanatamwe
wanamptogig wutch *Adam* wutch welke
kutchiffik muttaok mahche napakig;
kah

The Creed expounded.

kah wame yeuyeu pamontogig, kah wame asquam neekitcheg, yeug wame pish moéog adt majish ne kefukok, kah pish micheme weetomaog Christ.

Nat. 3. *Tob nauwuttamun ammoo koma-onganoo wunneetupanatogig?*

Namp. Moeu pamontogig yeu ut muttaohkit fa-sabbath-daywe moéog, kah moeu, peantamwog, sampooaog, ayimwog moeuwehkomonk, kah wame moeuwehkomongane wunnefeongash uffeg kah kenonittuog, kah weetuomue monanch peantamoe moéog, kah nagwutteae womonittuog.

Nat. 4. *Tob nauwuttamun ahquontamo-
adtuonk matcheseongash?*

Namp. Wame aiulkoiantamoe quannuppecheg en Godut, kah wanamptauoncheg Christ, God nanouwe ahquontamauóog wame ummatcheseongash.

Degrees

Degrees of Christian Duties for
several estates, collected out
of the holy Scripture.

I. *Wutusseonganoo wunneechaneunk nogque
en ochetuonganoh.*

Matth. **N**Ewutche God unnoo^{wau},
15. 4. quttianum koo^{sh} kah ko-
kas; kah noh matchenanumont oo^{shoh}
afuh ohkafoh, nupitch ut nuppoo^{ong-}
anit.

Eph. 6. 1. Mukkiesog noofwehtôk koo-
chetuonganoo^{og} ut Lordut, newutche
yeu fampo.

2 Quttianum koo^{sh} kah kokas, ne
negonneu naumatuonk nashpe quoshod-
tuonk.

3. Onk woh koo^{niyeuw}ontamun, kah
woh kussepepomantam ut ohkeit.

Coloss. 3. 20. Mukkiesog noofwehtôk
koochetuonganoo^{wog} nish noh ut, ne
wutche

Christian duties

wutche yeu œsekittahukqun Lord.

Prov. 30. 17. Muskefuk ne ahanehtauont œfhoh, kah sekeneam noswehtauonat ohkafoh: konkkontuog neg ayitcheg œœuhkoiyeuut, pish ukkodtuhtah-homunnaoash, kah wompfukukquame-fuog ummeechinaoash.

Luke 15. 18. Nutomohkem, nummonchem en œœfhut, kah nuttin, œœfh nummatcheéneh kefuk kah ut anaquabean.

19. Kah matta wonk nuttapenumœ, nutufœwefinneat kenaumon, ayeueh neyane pafuk anœnadt kittinninneum.

Ephes. 5. 29. Newutche afquam howan sekeneamwœ nehenwonche œweyaus, qut wuffohkommœtauun, kah wunnana-wehteauun, neyane Lord ut moeu-wehkomonganit.

1 *Sam.* 22. 3. Kah David na œmun en Mizpe ut Moab, kah unnau Moabe ket-afœotoh, œœfh kah œœkas kœwehquetumoufh fohhamohettit kah weetœmuk-œk,

for several estates.

ook, nô pajeh noowateauunat ut toh
God aseanfhikqueh.

Prov. 20. 20. Howan matánumont
oohoh afuh ohkafoh, owequananteg
pish ohthamun ut mishe pohkenaiyeut.

II. *Wutusseonganoo wutchetuonganog nog-
que en ooneechanoooh.*

Deut. **K** Ah yeush kuttowongash nish
6. 6. annoononish yeu kesukok;
pish ohtaash kuttahhewout.

7. Kah nash pish kummenuhke kuh-
kootomauonaoash keneechanog, kah pish
nash keketokauonaoash appean kekit,
kah pomushaan maynt, sepsinan, kah
omohkean.

Psal. 34 11. Peyonk peiffesog nooti-
egk, kukkuhkootomauonumwo qusha-
onk Jehovah.

12. Howan nnoh kodtantog poman-
tamowonk, kah womantam sepepoman-
tamun,

Christian duties

tamun, woh wunnaumunat wanegik ;

13. Nanaaitaash kenan wutch mat-
cheyeuonganit, kah kuffiffittoonash mat-
ta éyeumunoutch afookekodteam-
wonk.

Prov. 4. 1. Nootamook, mukkiog, kuh-
kootomuhteaonk wutooshimau, onk kuh-
keihtamook wahteoun wohwohtamoonk.

2. Newutche kittinnumanumwo
wunnegen kuhkootomuhteaonk : ahque
ahquanumook nuttinnaumatuonk.

10. Nootash nunnaumon, attumunush
nuffuonqash, onk pish kuppomantam
monataash kodtumóash.

Joel 1. 3. Unnók keneechanooog, kah
keneechanooog unnahettich wunnee-
chanoooh, kah nag wunneechanoooh
onkatuk pometuonk.

Eph. 6. 4. Kah kenaau wutooshinne-
unk, ahque moohmoosqheuk keneechan-
ooog en musquanittamunat; qut un-
noohkok uppiahquttummooonganit, kah
wut-

for several estates.

wutauskomuwaonganit Lord.

1 *Sam.* 2.23. Kah nah wuttinuh tohwutch yeush uffleog? newutche nunn∞tam kummatchefeongan∞oash, nashpe wamu yeug missinninnuog.

Prov. 29.17. Safamatah kenaumon, kah pish kutanwôsimuk, nux pish wekontanwaheau kukketeahogkôunoh.

Matth. 7.11. Newutche kenaau mat-chetoog wahteauog wunnegenash mag∞ongash aninnumauat keneechanog: anue m∞cheke k∞sh kesukqut, wunnegenash mag∞ongash pish wuttinnumóuh neh wehquetumunkqutcheh.

2 *Cor.* 12.14. Newutche wunnechanneunk matta wadchanumauo∞og, ∞chetuonganu∞uh, qut wutchetuonganog wutche wunneechán∞oh.

Wuffe

Christian duties

III. *Wutusseonganoo wuskenuog, kah nunk-
quaog kah wusketamwuffissog.*

Psal. U^TToh woh wuttin wusken
119. 9. pahketeauun ummayash;
nashpe nunnukquffit neaunag kukkut-
toonk.

Matt. 19. 20. Wuskenes wuttinuh,
wame yeush nummahche nanauwehtin-
eash, wutch nooskenuunneat, chauguas
ash nukquenauahikqueh?

Eccles. 11. 9. Weekontash woi wuske-
nin ut koooskenuuneat, kah kuttah wee-
kontamwahikqueh ut koooskenue kesuk-
odtumut, kah pomushadtaash kuttahhoo-
wae mayash, kah kuskesukque naumoo-
onganit: qut wahteoush, wutche wame
yeush God kuppasook wuffittumooong-
anit.

Eccles. 12. 1. Mehquanium yeuyeu noh
kezhikquean koooskenue kesukodtumut,
ash

for several estates.

ash papeyaumunogkup matche kesuk-
odtash, kah kodtumash asquam pas-
chenonash, ne adt pish noowaan, wan-
ne noowekontamounash.

Titus 2. 6. Neyane wehquetumau
wuskenuog waantamunnaout.

1 *Pet.* 5. 5. Netatupe kenaau papeif-
fifleogish, agwapehtok kehcheeiog, nux,
kenaau wame agwapehtoadtegk, kah
hogkok hohpaonk, newutche God a-
yeuhkonau pittuanumouh kah anin-
numauau kitteamonteanittuonk ohhoh-
panutcheh.

Titus 2.4. Onk woh kuhkotomauog
wuskittamwuffoh manunniffinneat, o-
womononaout wessukouoh, owomo-
nonaout wunneechanoh.

5. Oowaantamunnaout, kohkonan-
tamunnaout, apitcheg wekuout, wun-
netuog, noowehtauwaog nehenwonche
wessukouh, ne wuttinnowaonk God
matta blasphemanganout.

1 *John*

Christian duties

1 *John* 2. 14. Kōsukkuhhumauonum-wō wufkenuog, newutche kummenuh-kesimwō, kah wuttinnōwaonk God kutapehtunkumwō, kah kuffohkauom-wō machetuk.

Levit. 19. 32. Anaquabit wompon-tupont neepauh, kah quttiantah wufke-fuk kechis, kah quh kum-Manittōm, nen Jehovah.

1 *Peter* 2. 17. Quttianumok wame wōsketompaog.

2 *Tim.* 3. 15. Kah wutch kummukkiē-fuinneát kōwahteoh wunnetupanatam-we wuffukwhongah, niſh tapenumō-mōngiſh kōwaantamwéhikqunat en wadchanittuonganit, naſhpe wunnamp-tamōonk ne ut Chriſt Jeſus ut.

Acts 20. 9. Kah wufken na wutappen kenogkeneganit, uſſowefu Eutychus, ko-fukkoúit, kah Paul ſepekuhkōtomuh-teadt kepuhquohham kah penuſhau wutch wohqut weetuómut, kah neemun-áhettit nuppōoh.

Wut-

for several estates.

IV. *Wutusseonganoo nag mahche*
wesseentogig.

Eph. 5.25. **O**Oweßluukkiinneunk womo
neýane Chriß wonk womontog moeu-
wehkomunk, kah œche magun wuh-
hogkuh.

28. Wosketompaog ne woh wuttin-
noowomunnóneau ummittamwuffœoh
neyane nehenwonche wuhhogkauh :
noh womonont ummittamwoffoh wo-
monau wuhhogkuh.

31 Newutche yeu, wosketomp pißh
nukkonau œshoh kah ohkafoh, kah pißh
pafukqueheau ummittamwuffo, kah nag
neefwe pißh pafuk weyaus.

Coloff. 3.19. **O**Oweßlukkiinneunk wo-
monœk kummittamwuffœóog, kah ah-
que weefoggenéheuk.

1 *Pet.* 3.7. Netatuppe kenaau wuffuk-
kiinne-

Christian duties

kiinneunk nag weetomook neyaunag wohwohtamóonk, quttianumook ummitomwuffin, neyane ánué noochumwi wiſhkq, kah neyane neefwe nompanuk-eg kitteamonteanittue pomantamóonk, kuppeantamoonanganooaſh matta woh wuttamehtauoonat.

Epheſ. 5. 22. Ummittamwuffinneunk agwapehtok nehenwonche kahfukowoog, neyane ut Lordut.

23 Newutche ooweffukkiin uppuh-kukquoh mittumwoffis, neyane uppuh-kukkooit ut moeuwehkomonganit, kah noh wadchanaenin muhhogkuh.

24 Newutche, neyane moeuwehkomonk agwapehtauont Chriſtoh, ne ummittamwuffinneunk unnehheahettich nehenwonche wafukkoouh niſh noh ut.

1 *Pet. 3. 6.* Neyane Sarah noofwehtauop Abrahamoh, áhunont nuffontimom, kenaau wuttaunoh nufohke wunnefeóg, & matta wabefeóg afuh chepſhuaóog.

3 Neg

for several estates.

3 Neg œœwhofuonganœ, ahque ne
wolkeche wunnœwhofuonk, wunneh-
teauunat meefunk oggunnumónat gold,
oggunneat hogkœ.

4 Qut wunnœwhofitch wuttinnom-
unneuino h wuttah, nashpe ne matta
áanittinœg, manuniye, kah wunohteae
nashauonk, ne anaquabit Godt adt mish-
óadtik.

V. Wutuffeonganœ wuttinninneumineunk.

Pfal. **K** Uffeh, wuttinneumunneunk
123. 2 nean kenompatamœhettit
wuffantimaumœuh wunnutcheg, kah
wuttinneumun mittamwuffis nean ke-
nompato g wunnutcheg wuffonkfquom-
oh: nutatup nuskufukqunonnash kenom-
pamágut Jehovah num-Manittœmun
nô paieh monanumugqunnanonut.

Eph. 6. 5. Wuttinneumunneunk, nœf-
wehtok neg kuffontimomœoog neyânag-
c B weyaus,

Christian duties

weyaus, nashpe wabefuonk kah nun-nukshaonk, pafukqunnuout kuttahhoo-woash, neyane Christut.

6 Matta nashpe náadtue wuttinneum-unneunk, neyane wafekitteahóncheg wosketompuh, qut onatuh wuttinneum-oh Christ, usseog wuttenantamoonk God wutch, kuttahhoowout.

7 Weekontamwe wuttinneumuhkon-ittinneat, neyane ut Lordut, kah matta wosketompaut.

8 Wahteauog, uttoh an waneguk wosketomp ne asit, noh nan písh wutat-tumunuh Lord, asuh keneepsit, asuh chippinninnúit.

1 *Tim.* 6.1. Neadtahsehettit wuttinneumuneeunk agwe kenepfuonganit, egquaniumáhettich nehenwonche wuf-fontimomoooh, tapenumunat wame qut-tianittuonk; ne oo-wefuonk God, kah ukkuhkootomuhteakonk woh mat blasphemannoo.

Titus

for several estates.

Titus 2. 9. Nanompassum wuttinneum-unneunk, wunnœfwetauwonaóut nehenwonche wuffontimómœuh, kah œne wuffikkitteakónaóut nish noh ut, matta wonk wunnampœhamauónaóut.

10 Matta kommœtœunnaóut, qut nahtuhkonat wame paubuhanittuonk, onk woh wunnehtœuog ukkuhkœtomwehtœonk God kœwadchannuwæ-númum nish noh ut.

1 *Peter* 2. 18. Wuttinneumunneunk-agwapehtok kuffontimómœóog nashpe wame wabefuonk, matta webe wunnen afuh manunneu, qut wonk chenauaufu.

VI. *Wutusseonganoo negnanaŵunukegwetu.*

1 *Tim.* 5. 8. **Q**Ut howan matta quoshauwehtamœog wunnéhenwonchiyeum, qut náhnàunneu yeuh ut nehenwonche wekit, pannœwohtam wunnamptamœonk, kah anue matche-

Christian duties

tóomau pannówohtamunetcheh.

Luke 17.8. Qut án unnont, quagwoh-wetash toh woh adt meetfee, kah put-tukquobpifish, kah nanauéhhe, nô pajeh nummahchepunneat, kah ompetak woh kummets kah kootattam.

Prov. 31.15. Wonk omchku ash pa-paume nohkog kah affamau weech nin-neumukqutcheh, kah wutchippiyeumó ummaidumoh.

27 Wunne nanawehteau ummayeu-óash neh weechinnineumukqutcheh, kah mattameechufekeneamwepetukqunneg.

Exod. 20. 8. Mehquoantash Sabbath day woh kuppachteauun.

10 Neit toh ussekon, ken, asuh kenau-mon, asuh wosketompae kittinneum, asuh mittamwossiffe kittinneum, &c.

Josh. 24.15. Qunnen kah nék nówo-wunumómun Jehovah.

Eph. 6. 9. Kah kenaau wuffontimom-uneunk, nish nan unneheuk nagoh, og-guh-

Christian duties

guhſeneheuk kukquogquohtomauaong-
an∞∞aſh : wahteau∞k kuſſontimom-
w∞ wonk keſukqut, kah matta papeno-
wanumóou woſketompuh.

Col. 4. 1. Wuſſontimominneunk, an-
inumók kittinneúmoog wanegik kah
ne ſampwagk, wahteaôg k∞fontim-
ómw∞ wonk ut keſukqut.

WUnne uppomuſhaongan∞ wa-
me ∞chiyeuwonganittuongaſh ;

Weetuomut.
Schooluwaekommukqut.
Peantamwaekommukqut.
Otanat. kah
Moeonganit.

1. Weetuomut napanna rahſhinaſh eiya-
ne ∞chiyeuwonganittuongaſh ;

1. Woſketomp nob nanawunukweetu.
2. Vmmittamwuffoh.
3. Wunneeſhaninneunk.
4. Wuttinninneuminneunk.
5. Penuwot.

Nat.

for several estates.

Nat. *Toh woh wutussen wosketomp nob nanawunuk weetu?*

Namp. Neefe chippiffue onenchuaongah.

Nat. *Neganne papaume muh hogkooe wutinniyeu ongash, toh woh wutussen?*

Namp. 1. Woh womo aufue kah manunne unne heaummittamwuffoh, wunnechanoh, wuttinninneumoh, kah wame weekit apitcheg, 1 *Pet.* 3. 7.

2. Woh quagwo shweetamwan shau meetsuonk hogkoonk kah maskit, 1 *Tim.* 5. 8. *Gen.* 21. 15, 16. 1 *Kings* 14. 2, 3.

3. Woh schœleuwaheau uppeiffesimoh, 2 *Tim.* 3. 15.

4. Woh anakau fuáheau uppeiffesimoh, onk woh wutamao komun sesege namoonk wutch weeki, *Prov.* 31. 13 &c.

5. Woh quagwo shweetama uoh weetauwadtuonk kesukkinit ne asit Abraham, *Gen.* 24.

Nat. *Nahohtoœu, papaume ukketeahogkô-
unne*

for several estates.

unne wuttianiyeuongash, toh woh wutussen?

Namp. 1. Woh ukkuhkootomauoh Katechifaonk, kah onkatogish wuttin-
nœwaongane kuhkootomwehteaongash,
Gen. 18. 18, 19. 2 *Tim* 3. 15. 1 *Chron.* 28 9.
Deut. 4. 10. & 6. 7. & 11. 10. *Psal.* 34. 11.
Prov. 31. 1.

2. Woh weeche peantamwomuh afe-
kefukokish mohtompanaeu, wanunkœ-
œu kah meetsfehettit.

3. Woh œwehquetumau nahoh kemu
peantamunat, kah woh ukkuhkootom
nahoh peantamwe kuttœwongash, *Mat.*
6. 5 to 16.

4. Woh ukquihtinuh matchefenat,
Prov. 1. 10.

5. Matchefehettit, negonne aufkom
nahoh.

6. Matta nœtunkœk, waantamwe, &
peantamœe safamatahwhonch, *Heb.* 12, 9.

7. Tattagkomœkitch ummittamwuf-
foh, 1 *Pet.* 3. 7. qut woh petukonau ana-

Christian duties

quabhettit nananuwacheg, *Deu.* 22. 10 to 22

8. Woh ummequontamwaheuh Sabbath-day, wame weekit apinitcheh, *Exo.* 20. 8, 9, 10, 11. kah netatup mat meetfue peantamoe kesukodtash kah tabuttan-tamoe kesukodtash, *Levit.* 23. 32.

9. Woh mosogquehtam moeuweh-komonganit, onk woh uppeiffesumog attumunumwog kutcheffumoonk, *Acts* 2. 38, 39.

10. Peantamoe otanát tanuppoman-tamwâh, *Psal.* 27. 4. & 23. 6.

11. Nanwehettehkitch; ne aseup Dinah, *Gen.* 34. 1, 2, 3.

12. Moomooskomoohkon en matche-senat, *Ephes.* 6. 4.

13. Peantamwanh, *Gen.* 17. 18.

14. Waantamwe uffish nagwutteaeu ut anaquabhettit, onk woh netuhtóog, wunne ussenat, nashpe koonushuwaonk.

15. Wunnum nagoh *Gen.* 48. 9 & 49. 1

Nat. *Tob* woh usseoh ummittamwusseoh wunne pomantamunit? Namp.

for several estates.

Namp. 1. Woh manunne agwappeh-
tauau weffukeh, *Eph.* 5.22. *Coloff.* 3.18.

1 *Pet.* 3.1.

2. Woh wutaninnumauuh wef-
fukeh ut wame weetuomue wutuffeong-
anit, *Gen.* 2.20, 21.

{ *Nogque en Godut.*
 Nogque en wunneechanit.
 Nogque en wuttinninneumtu.
 Nogque en penuwoteahtu.

3. Woh asekefukokish wunanakaufu,
neane yeuoh waantamwe mittamwoffis,
Prov. 31. 13. wehque wohkukquoshik.

4. Matta apit weffukeh, afuh mah-
chinadt, yeuoh woh wunнанawunumun
weetu & woh weeche peantamwomuh.

5. Woh kuhkootomau uppeiffesumoh
Katechifaonk, kah ogkeetamunat wut-
tinnowaonk God. *Prov.* 31. 1.

6. Woh scholeuáheau uppeiffesumoh.
Nat. Tob wohusseog wunneechaninneunk?

Namp. 1. Quttianum koolh kah kokas,

Christian duties

&c. kah woshwunumoteok wunnochumwefuongash, *Gen.* 9. 21—28.

2. Weekontamwe netuhtauok kah ogkeetamok, *Psal.* 34. 11.

3. Manunne uffek wutannoteamongashkochetuonganog, *Mat.* 21. 28-30

4. Manunne agwappehtok wuffafamatahhuwaongash, *Heb.* 12. 9.

5. Choqunappek peantog kosh afuh kokas, *Heb.* 12. 28, 29.

6. Pompuhtoók Sabbath dak, qut peantamweuffek, *Isaiah* 58. 13.

7. Quttianumoe monchek Sabbath-daywe komukqut.

8. Weekontamwe fcholeuok.

9. Weekontamwe anakaufek.

10. Weechauhteok matcheetog-wufkenuog kah nunksquauog, *Gen.* 34. 1, 2, 3. *Prov.* 13. 20.

11. Kemu peantamok, kah aiufkoi-antamok kummatchefseongash.

Nat. *Tob woh wutuffeneau wuttinninneuminneunk?* Namp.

for several estates.

Namp. 1. Wame ne woh asehettit
wunneechaneunk nofweetamunat wut-
ann∞team∞ongafh wutcheetuonganog,
ne woh hohp∞e wutuffeneau wuttinin-
neuminneunk.

2. Tapeneam∞ok nano m∞ocheke ana-
kaufineat onk neit wunneechanfog.

3. Tapeneam∞ok afuhkoe meetfinne-
at wunneechanfog.

4. Poquodchée nanwiyeu∞teok pe-
antamwe aquompiyeumut.

5. Tapenam∞e mohtompanáeu t∞-
kek, onk woh kummenuhke anakaufim-
w∞.

6. Manunne, kah mat kohket∞kon-
tamwe agwappehtok aufhkont∞onk kah
safamatuhh∞waonk.

*Nat. Asquampeantamwae Penuwot, pe-
tuttuttheadt peantamwe weetuumut, toh woh
wutussen?*

Namp. 1. Pononch & pogketaj wame
nahwe & matcheseue keket∞kaongafh.

Christian duties

2. Manunne agwappehtaj wame pe-
antamweseongash.

3. Mehquontaj Sabath day, ahque
anakaufitch: peantamwae komukqut
onch.

4. Wunnetuhtauitch qushonat God
kah peantamunat.

Nat. *Tob woh wutussen nob piahqutuk
Schoole?*

Namp. 1. Woh wunnagwutteanum-
unash ichooluæ usseongash.

2. Woh wadtippashinóe kuhkootom-
wehteau, *Isaiah* 28. 10—13.

3. Yaue chippiffue ukkuhkootomweh-
teaongash.

{ 1. *Wunnushuaongash anaquabbettit*
2. *Catechisaongash.* (wame.
3. *Ogkeetamooongash.*
4. *Wussukwhofineat.*
Kah nishnob eiyane waantamoonk.

4. Woh ukquihtinouh matchefenat.

1. *Nashpe Schoolue naumatuongash.*

2. *Nashpe*

for several estates.

2. *Nashpewaantamwe aushkomuongash*

3. *Nashpe manunne kah waantamwe
sasamatabhoowaongash.*

5. Woh ooweeche peantamwomuh
neefit nompe afekefukokish.

Nat. *Toh woh wutusseneau Schollarfog?*

Namp. 1. Mohtompanaeu kenuppe
peyahettich schooluwae kommukqut.

2. Chekohteuhkomauahettich wame
nogushkauahetticheh nogskoadtehettit
mayikontu.

3. Chekoteohkomoe wonkumoe-
hettich piahquttumunitcheh, kah wame
scholarfog.

4. Chequnaphettich nehenwonche
wutappuonganit.

5. Menuhke ogkeetaj, kah wunne-
tuhtauonch up-bookum, uk-katechifa-
onk, kah nish noh eiyane kuhkootom-
wehteaonk.

6. Quttianumonch piahquttumwaen,
kah manunappitch agwe wunanawun-
numoonk.

7. Wun-

Christian duties

7. Wunohteae pomushonch ut kenugke wame scholarfog.

Nat. *Tob noh wutusseneau peantamwae kommukqut?*

Namp. 1. Wolketompaog, nunkompaog, kah wuskenuog petutteahettit, nauwae chekutteohkomohettich; nohtompeantog, nananuácheg, kah missinninnuog.

2. Mittamwussifog, nunksquauog kah peiffesog petutteahettit nemekshahettich nohtompeantog, nananuácheg, kah missinninnuog.

3. Mat kodtukqomue manunaphettich wame.

4. Quttianumoe peantamohettich, kah menuhketeahae notamohettich.

5. Manunaphettich noh pajeh wehkukquoshik.

Nat. *Tob woh wutusseneau Otanat?*

Namp. Neaunak yeush nanaunneyeue wuttinnowaongash God, *Titus* 2,

for several estates.

1—10. 2 *Thess.* 3. 7—10. *Ephes.* 4. 30.
wehque wohkukquoshik.

Nat. *Tob woh wutusseneau Moeonganit?*

Namp. 1. Quttianumoe petutteahettich, kah manunaphettich.

2. Keketookont howae missinnin, neepauitch.

3. Musquanittamwe keketookunkitch howan.

4. Manunappitch nish noh eiyane ooffitumoonk nananuácheg.

C A T E C H I Z A O N K

Ne kuhkoomunkqueogfampwe nuk-
Christiane pomantamóonk, kah nuk-
Christiane nuppmoonk.

Nat. **C***Hangua Manittowompoonk?*

Namp. Waantamwe kah
wunneetupanatamwe ukkuhkoomweh-
teaongash

The large Catechism.

teaongash Christ, papaume nukchristiane pomantamóonk, yeu muttaohket : kah papaume nukchristiane nuppóonk, kah niish afuhkóoen nagish.

Nat. *Tohsunash moaeukonamuk kubkóotomwehteaongash, yeush papaume anumunk-queogish Christ?*

Namp. Nequtta. *Ogteetash*; 1. Wahheonk God. 2. Wahheonk muhhogkamóog. 3. Wahheonk Jesus Christ nuppohquohwuffuaenin. 4. Wahteaonk wunneetupanathamóongash nanouwe anumungqueogish Christ. 5. Wahteaonk aninnumoadtuongash, uttiyeu nashpe anumungqueog Christ kitteamonteanittuonk. 6. Uttoh pish kitinniinnean mahche nuppóog.

Nat. *Toh kittinne wunnamptam papau-me God?*

Namp. Nóonamptam God, noh micheme pomantamoe nashauonk : ukkefteounah, kah uppiahquttumun wame muttaok

The large Catechism.

muttaok pafuk nont God, qut nisheu∞,
wut∞shimau, wunnaumoniin kah Nafh-
auanit.

Nat. *Tob kittinne wunnamptam papaume
muhhogkamóog?*

Namp. N∞namptam negonne God
kezheau missinninnúh waantamwoh,
wunneetupanatamwoh, wunnomwae
uffeoh, ogqueneunkquffu Godut: qut
teanuk matchesu, kah ∞wanteoun wut-
ogqueneunkquffuonk Godut, newutche
yeuyeu nutogqueneunkquffimun Mat-
tannitt∞out, kutaff∞otimun, kummatchee-
tupanatamumun, kuppanneuffemun,
kah nagwutteaeu nuppohquenumumun
wame wuttinn∞waongash God: ne-
wutche kummusquanumukqun God, kah
nuttumhouamun wame onkquommom-
m∞wongash yeu muttaohket, nupp∞-
onk, kah micheme awakompanaonk ut
chepiohkomukqut.

Nat. *Tob kittinne wunnamptam papaume*

The large Catechism.

Jesus Christ nuppohquobwussuaeneum?

Namp. Noonamptam Jesus Christ wunnaumonuh God, qut wosketompoou nemehkuh Manittoou kah wosketompoou pasukkoo, kutuffeaunshhikqun wame wuttinnoo waongash God, kah kenuppowonukqun nemehkuh kuttumhouaunshhikqun ahquontamoadtin wame nummatfeongash, newutche kummanouhukqun, kah kutôadtehtaunshhikqun nuppooonk, kah wonk kuttumhouaunshhikqun koo feketeahukqun God, kah micheme pomantamoonk, neit posekinau, kah omohku wonk kah au kesukqut, kah na ut, micheme ut anaquabit God kukkenootamwae naeihtamwanshhikqun, kah yeu wunnaunchemookaonk kittinnumunkqunan.

Nat. Teaguas koonamptamoonk papaume ukkitteamonteanitteakonk Christ?

Namp. Noonamptam Christ annoonau wunnashhauanittoomoh wuttinnoo waongait

The large Catechism.

waonganit uttiyeu waj, pokshunk, kut-
tahnun, wutch aiufkoiantamunat wame
nummatchefeonganunonash : kukquin-
nuppinukqun wutch matchefeonganit,
wunnamptauun Jesus Christ, nemehkuh
kuppohquohwhunukqun, kah kutah-
quontamunkqun wame nummatchefe-
onganunonash : koonohteahukqun ut
Godut : kah koonamónakonukqun, neit
Christ annoonau wunnashauanittoomoh,
kooetomukqunnonut ketahhunnó-
nut ; uttiyeu nagwutteaeu peantam-
wahukqueog, pahketeahahukqueog, wun-
heetupanatamwahikqueog, kah nofwe-
tamwahikqueog wuttinnooaonk God.

Nat. *Teaguas koonamptamoonk papaume
aninnamoadtuongash kitteamonteanitteonk
Christ ?*

Namp. Noonamptam wunneetupana-
tamwe wuttinnooaonk kittinnumunk-
qun Christ, kah na ut unnau wame mis-
finninnúh, neemunnumook wunnamum-
oonk

The large Catechism.

oonk God, wonk unnau wame wanamp-
tamunutcheh, kah peantamunutcheh
onk woh weechayeutuog wunneetupa-
natamwe wunnōwaonk God ayimunat
moeuwehkomonk, ayeuwonaont anin-
nohfuenúog, nōtamun wuttinnōwa-
onk God, moeu peantamun attumunum-
un kukkinneafuongash, kah auskontuonk
ut moeuwehkomonganit wame yeush
anninnummoaduongash kittinnumunk-
qunnanonash Christ, uttiyeush nashpe
nanouwe anumungqueogish wunnamp-
tamóonk, aiufkoiantamóonk, wunnee-
tupanatamôonk kah kuffampshanukquñ
fampwe uffenat.

Nat. *Teaguas koonamptamóonk papaume
wosketomp nupukish ?*

Namp. Nōnamptam wanamptogig
nuppohettit, wutangelfumoh God fag-
kompaganaog keteahogkounuh en ke-
fukqut, qut machetukig naphettiche,
Mattannit fagkompagunau keteahogko-
unuh

The large Catechism.

unuh en chepiohkomukqut. Kah na wutaiinneau na ut wohkukquofhik muttaok. Neit Christ wuffittuk yeu muttaok, wame muhhogkunk pish omohkeog, kah ukketeahogkenouh pish peyaonukquog wonk, neit pish attumunumwog ∞fit-tum∞onk Christ, onk pish unohtau matcheet∞oh chepiohkomuk, micheme awakompanonat weche mattannitt∞oh : qut pish nashpeu wanamptamunutcheh en kefukqut, ut micheme wuffohsum∞onganit.

• *Negonne uppubkuk papaume noowa-beaonganun God.*

Nat. 1. **N**^E teag waj wunnamptamog
God∞∞∞?

Namp. 1. Nashpe ummishe anakaufu-ongash kefukqut kah muttaohket. 2. Newutche nuttah ∞ofumuk, kah nuppog-kodchimuk matcheseon, kah newutche ∞owabefuóntam wuffasamatuhhuwa-onk

The large Catechism.

onk God. 3. Nashpe wunneetupana-
tamwe wuttinn^{oo}waonk, newutche
yeush ennomáyeuash waj wunnamptam-
og God^{oo}.

Nat. 2. *Howan God?*

Namp. Micheme pomantamóe Nash-
auonk, teagwenuwahteunk wame tean-
teaquassinish, kah pomantamwáheont
wame pomantamunutcheh.

Nat 3. *Tohsuog Manitt^{oo}og?*

Namp. Pafuk nont, qut nisheu^{oo}, wut-
^{oo}shimau, wunnaumoniin, & nashhauanit.

Nat. 4. *Ne teag waj waheogkut God?*

Namp. Nashpe wut-attribuitfash, nash-
pe wuttinn^{oo}waonk, kah nashpe wut-
anakaufuonqash.

Nat. 5. *Uttiyeush wutattribuitfash God?*

Namp. Matta wohkukquoshinin^{oo}k,
1 *Kings* 8.27.2 *Chro.* 2.6. & 6.18. *Isa.* 66. 1
Acts 7.49. & 17.24. Machemohtag,
1 *Tim.* 1.17. *Psal.* 90.2. Waantam *Rom.*
16.27. & 11.33. Wunneetupanatam,
Levit.

The large Catechism.

Levit. 11. 44,45. *Psal.* 22.3. & 111.9.
 2 *Kings* 19.22. *Isa.* 6.1. Womoaufu,
 1 *Joh.* 4.7 en 12, 16, 19. Kitteamontea-
 nitteau, *Exod.* 22.27. & 33.19. *Psal.* 86.
 15. & 111.4. 1 *Pet.* 2.3. Monaneteau,
Psal. 136.1, en 26 & 103.8. Pannuppe-
 yen∞, *Mat.* 5.48. *Joh* 36.4 & 37.16.
 2 *Sam.* 22.31. Sohsumweyeu∞, *Exod.*
 15.6, 11. *Deut.* 28.58. *Acts* 7.2. *Isa.* 42.8.
 Wunnomwauffa, *Psal.* 145.17 & 11.7.
 Sekenam wame matchefeonk, *Exod.* 23.
 21 & 34.7. *Psal.* 5.4. *Hab.* 1.13. *Hos.* 7.2.
 & netatup yeush monaash onkatoganash.

Nat. 6. *Uttiyeush nashpe ogqueneunk-
 quffeogwish Godut?*

Namp. Nashpe waantamoonk wun-
 neetupanatamoonk wunnomwauffeonk,
 &c. qut matta wohkukquoshinun∞g,
 kah machemohtag, &c. webe nehen-
 wonche wuttinnuffuonk.

Nat. 7. *Teague wuttinnooowaonk God?*

Namp. Wuffukwhofue wuttenantamo-
 onk

The large Catechism.

onk God ut up-bibleumut, ne nashpe fampshanukquit wosketomp, nish noh ut yeu muttaohket, kah nashpe uppafoqun micheme wadchanittuonganit.

Nat. *Ne teag waj wunnamptamog ne Bible wuttinnowaonk God?*

Namp. 1. Newutche kukkuhkootomunkqun wutch weske kutchiffik muttaok : ne matta howae ôâas afuh Angel, afuh wosketomp wahteauog, webe God, 2. Newutche pannuppéeu, kah wunneetupanatamwe wuttinnaumatuonk, kah nishnoh wuttinnowaonk matta howae wosketomp wuttinnowaonk ne tatupéno. 3. Newutche yeush nashpe monchanatamongash ne woh waj wuttinnowaonk menehketeaumuk nish webe God woh wutussenash. 4. Newutche kukkuhkootomunkqunan, kenahtinuggun Jesus Christoh kah wunaunchemokaonk papaume Jesus Christ. 5. Newutche wuttinnowaonk God kuk-

The large Catechism.

kukquinuppinukqunnan, kutaiuskoian-
tamwahikqunan kuppeantamwahikqun-
an, kah kuffampshanukqunan, en kefuk-
que mayut.

Nat. 9. *Uttob en chachaubenumun up-
Bibleum God?*

Namp. Nukkône Testament, 2 Cor. 3. 14
kah wusku Testament, Mat. 26. 28.

Nat. 10. *Uttob en chachaubenumun nuk-
kone Testament?*

Namp. Napannatahshinash osukuh-
whofuonqash Moses, kah onkatogig
quoshodtumwaenuog.

Nat. 11. *Uttob en chachaubenumun
wusku Testament?*

Namp. 1. Yauunash wunaunchemoo-
kaongash neaunak *Matthew, Mark,
Luke, John.* 2. Wutusseonganooash
Apostlesog. 3. *Epistlesash.* 4. Oo-
woshwunumoonk Jesus Christ, nashpe
John.

Nat. 12. *Uttiyeush wutanakaufuonqash
God?*

Namp.

The large Catechism.

Namp. 1. Micheme ukkefantamoonk-
2. Ukkesteauun wame muttaok. 3. Onk
ne uppiahquuttumun.

Nat. 13. *Teagua ukkefantamoonk God?*

Namp. Micheme pakodche waan-
tamwe ukkefantamoonk God, uttoh
pish in, wame teanteaquassinih, ut ne-
henwonche wuffohsumoonganit.

Nat. 14. *Teaguas ukkesuntamoonk God
papaume wosketompub?*

Namp. Papogkodontamunah miche-
me wuffohsumoonwontamunat ukkittea-
monteanitteae monaneteaonk nashpe
nahwooch wadchanuonk nashpe Jesus
Christ, qut wame onkatogoh nukkonau,
wuffohsumoonwontamunat wuffampwe
wuffittumoonk, nah wutáwakompanahe-
ónat wutch ummatcheseonganooash,
micheme.

Nat. 15. *Ne teag késteoonk muttaok?*

Namp. Ummishe anakauonk God,
ne nashpe kesteunk muttaok, kah nish
noh

The large Catechism.

noh teag noh ohtag, wutch mamachik-init, webe nashpe ukkuttoonk, muttae wunnegen, nequtta tahshikquinne.

Nat. 16. *Tob wuttin kefteauunas God negonne kesukod?*

Namp. 1. Qunne kesukquash kah wame neg na wadohkitcheg, pannuppeyeuash kah wunnegenash. 2. Ohke, ne matta kuhkenauwinneunkquottinnoo, kah mat teag ohtanoo. 3. Wequai.

Nat. 17. *Teag qunne kesuk?*

Namp. Anue quanunkquohtag kah sohsumoe ayeuonk, uttoh adt God wohshinuk wusohsumoonk : na yeuyu apit Christ, kah wame pepenauutchege Angelfog, kah ukketeahogkoonoo wa namptogig, napukig, kah na ut, mahche muhhogkunk omohkehettit, naneefwe muhhog kah keteahogkou pish miche-me sohsumwaheaog.

Nat. 18. *Howaneg negonne ootobkinne-aous qunne kesukqut?*

Namp.

The large Catechism.

Namp. Wut-Angelfumoh God.

Nat. 19. *Howaneg Angelsog?*

Namp. Neg wunneetupanatamwe nafh-
auonganog numwabehtunkquog waan-
tamóonk, wuttóanatanamóonk, wun-
nanakaufuonk, kah kogkenupshaonk.

Nat. 20. *Tohsuog Angelsog?*

Namp. Ahontánuog.

Nat. 21. *Tob usseog Angelsog?*

Namp. 1. Neepóog ut anaquabit God,
kah wuffohsumóónouh. 2. Unan-
noonóog yeu in muttaohket uffenat wut-
tenantamóonk.

Nat. 22. *Tob usseog Angelsog yeuut mut-
taohket?*

Namp. 1. Quinnuppenumwog unpi-
ahquttumóe wheelumash God, yeu ut
muttaohket. 2. Nanawéhuwaog kah
wadchanáog wunneechanuh God ne-
fohke pomantaminit. 3. Ukketeahog-
kôunóuh wutuffóuttauóuh kesukqut.
4. Nag pish unnontonchimóog matchee-
tóoh

The large Catechism.

tœoh en anaquabit Christ, ut wuffit-
tumoe kefukodut, kah unnohteaog mat-
cheetœoh en chepiohkomukque nœtaut.

Nat. 23. *Uttob wuttin kesteounas God
nabohtoeu kefukod?*

Namp. Mamahchekefuk, mahtokqs
kah nippeash.

Nat. 24. *Uttob wuttin kesteauunas God
nibhikquinokod?*

Namp. Keitoh nunnobahteai mos-
kehtuash, herbfash, kah mehtugquash
wame mishimméchummuash.

Nat. 25. *Uttob wuttin kesteauunas God
yaue quinokod?*

Namp. Nepâuz, nenepôûshadt an-
ogqfog.

Nat. 26. *Uttob wuttin kesteauinas God
napanna tabshikquinokod?*

Namp. Namohfog ut anompog, kah
puppinshafog ut mamahchekefukut.

Nat. 17. *Uttob wuttin kesteauunas God
nequtta tabshikquinokod?*

Namp.

The large Catechism.

Namp. Puppinaſhimwog, kah wame papumompakecheg, kah maumachiſh woſketompuh.

Nat. 28. *Tobwutch woſketomp maumachiſh kezbettis?*

Namp. Newutche God onnaſhuh wuſfontimainneat, kah wunnananumunat, wame niſh yeu agwe ohtagiſh.

CH A P. I I.

Nabohtoeu uppubkuk, papaume noowaheanganun nuhhogkanonog.

Nat. 1. **T***Oh nnibyeuue negonne kezbeunt God miſſinninnub?*

Namp. Kuhkenauehteau muhhog wutch ohkit, kah uppootamuh micheme pomantamwae keteahogôunoh, kah yeu-oh ahche wunneetou, ogqueneunkquſſu Godut.

Nat. 2. *Ne teag waj wunnamptamóg ummicheme pomantamóonk keteahogkou?*

Namp. Naſhpe napanna taſhſhe nau-mai-

The large Catechism.

maiyeuash : 1. Newutche keteahogkou
œwahteouunash nish nœadt mahche
nnagkupash, asquam God kezheunk, kah
wonk, nish asquam ânanógish, nish pish
ompetak nnagish. 2. Newutche, ke-
teâhogkou wahteou Godeuœ, kah noh
michemappu. Kah mos nœonompagun-
umumun Godut papaume wame mut-
taohke nuttusseongash, asuh nussuon-
gash, asuh nuttenantamœongash. 3. Ne-
wutche keteahogkou kodtéhteam, kah
kodtantam, kah ummeechin nish mache-
meyeuœgish nishnoh wunnamuhkute-
yeuuk papaume God, kah Christ, kah
papaume micheme pomantamóonk ;
yeush ummeechinash keteahogkou.
4. Newutche mâhchinadt muhhog, ke-
teâhogkou woh wekontam ut Godut.
Wonk yeu apit muhhog, keteâhogkou
mœmansh kefukqut. Wonk kouit muh-
hog, keteâhogkou matta koueu, yo-
wutche, wonk nuppuk muhhog, keteâ-
hogkou.

The large Catechism.

hogkou matta nuppoo, qut ash poman-
tam. 5. Newaj God yeu kuhkootom-
unkqueog ut wuttinnooaonganit, *Mat.*
22.32. *Rev.* 6.9, 10, 11. *Acts* 7.59. *Ecclef.*
12.7. *Phil.* 1.23. *Luke* 23.43. *Heb.* 12.23.
2 *Cor.* 5. 1, 6.

Nat. 3. *Teaguas wutogqueneunkquffuonk*
Godut?

Namp. Waantamoonk, wunneetupa-
natamoonk, kah wunnomwauffeonk,
uttiyeush nashpe tapenukup pannuppe
nanawehteauunat wame wuttinnauma-
tuongash God.

Nat. 4. *Tobshinaash wuttinnaumatuong-*
ash aninnumauus God?

Namp. Piukqutash: *Ogketaash.*

I. *Negonne*, Jehovah wuffinneash wa-
me yeush kuttowongash kah noowau,
Um-Manittoomehkon onkatogig Manit-
toog anaquabeh.

II. *Nabohtoeu*, Ayimmauhkon kuh-
hog nunneukontunk, wanne teaug og-
qun-

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qunneuagquttinn∞g ongkouwe kefuk-qut, afuh ohkeit agwe ohtag, afuh nip-pekontu agwe ohket : nauwachtauuhkon wowuffumuhkon ; newutche neen Jehovah kum-Manitt∞m, nutteunkouwae Manitt∞, nukkehkeneaumun um-matchefeonk ∞shog wunneechanit, nishwudt kah yauudt pometuongash fekeenaihettit qut nummonanumauoog muttannungash womoauhhettit, kah naneau-teahettit nuttinn∞waongash.

III. *Nishwe*, Neemunnum∞hkon ∞wefuonk Jehovah kum-Manitt∞m tahn∞che ; newutche God matta wuttinne wuffittum∞un, matta kefantam∞muk fpuonnon, nemunnumont ∞wefuonk tahn∞che.

IV. *Yauudt*, Mequantash Sabath-day woh kuppáhketeaúum ; nequtta tahshikquinne anakâufish, kah wame kutana-kaufuongash uffish, qut nesaufuk tahshikquinne an∞sinnoonk ut Jehovah

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kum-Manittoom, neit toh usseekon, ken, asuh kenaumon, asuh kuttaunes, wolketompae kittinneum, asuh mittamwofsisse kittinneum, asuh keneetafum, asuh kuppenuwot apit anomit kuffquoantamash, newutche nequtta tahshikquinnu wutayimun Jehovah kesukquash kah ohke, keitoh kah wamé ne na ohtag, kah anwófue nesaufuk adtahshikquinnogok; Yowutche Jehovah wunanatamun nesaufuk adtahshikquinnogok oneetupanatamwohteauun.

V. *Napanna*, Quttiánum koolh kah kookas, onk woh kussepepomántam kutohket uttôhyeu Jehovah kum-Manittoom áninnumungqueán.

VI. *Nequtta*, Nushehteáhkón.

VII. *Nesaufuk*, Mâmûffekon.

VIII. *Shwofuk*, Kommootuhkon.

IX. *Paskoogan*, Pannowáe wáuwâhenhkon ketatteámong.

X. *Piuk*, Ahchewontogkon week
ke-

The large Catechism.

ketatteámong, ahchewontogkon ummit-
tamwoffoh ketatteámong, afuh woske-
tompáe wuttinneum, afuh mittamwof-
fiffe wuttinneum, afuh wutoximoh, afuh
wutaffumoh, afuh uttôh ohtunk ketat-
teamung.

Nat. 5. *Uttob ut wuske wussukwbo-
su yeush naumatuongash?*

Namp. Webe metahhut.

Nat. 6. *Teague wunnøwaonk God ayim-
auóus Adamwob?*

Namp. Anakaufue wunnøwaonk uf-
fifh nuttinnaumatuonk, kah pifh kum-
micheme pomantam, ken, kah wame
keneechanog, qut matta uffean, pifh
kenup, ken kah wame keneechanog.

Nat. 7. *Uttob uppononas Adamwob?*

Namp. Ut tanohketeaongane Para-
disut, wunnanawunumunat ohke, kah
nifhnoh ôâas noh noh apit.

Nat. 8. *Teaguas uppiahquttumóonk God?*

Namp. Wutanakaufuonk God, ne
C 2 nashpe

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nashpe miantauómœuk nishnoh teag,
kah wunnanawunumun, qut nahnáunne
wosketompuh.

Nat. 9. *Sun Adam wutussenásh wut-
tinnaumatuongash God?*

Namp. Matta, qut teanuk matchefu.

Nat. 10. *Howan negonne matchesit?*

Namp. Mattannit.

Nat. 11. *Howan Mattannit?*

Namp. Mataánukeg Angelfog, neg
matchefecheg, kah quajheumpanneg
Adamwoh matchefenat, kah ne waj
sohwohteamuk wutch qunnekesukqut,
en chepiohkomukqut ne agwe ohtag,
kah wame yeug Mattannittœog.

Nat. 12. *Tob usseog yeug Mattannittœog?*

Namp. Qutcheheáog wusketompuh
matchefenat nifohke pomantamunit yeu
ut muttaohkit, kah napinutcheh, ukke-
teahogkounœuh wutuffœowuttanóuh
chepiohkomuk na ut œweeche awa-
kompanomónaóont.

Nat.

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Nat. 13. *Mattannit negonne quajheont Adamwoh, toh ussëus?*

Namp. Mattannit anome askookut qutcheheu Eveoh, woh mechinat ne mehtug, ut nôeu tanohketeaonganit, ne papaume anowop God, meechöte ók, meechöóg pish kenumpwö.

Nat. 14. *Toh nahoktoe ussëus mattannit quajheunt Adamoh?*

Namp. Mattannit nashpe mittamwof-fissoh qutcheheu Adamoh, neit um-meechin.

Nat. 15. *Chaugua sasamatuhwhuttuonk ponamaussob Adamoh & wame wunnee-chanoh?*

Namp. 1. God ummagunuh ummissin-uhkonat mattannit. 2. Upponamauoh nuppöongash yeu muttaohkit, kah mi-cheme nuppöonk.

Nat. 16. *Teagua nummissinnowonganun en mattannittoout.*

Namp. Wunnamptamog, kah wekon-

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tamwe uffeog wame wunnishkeneong-
que matchekodtantam∞ongash kah uk-
qutchhuaongash.

Nat. 17. *Tohsunash nuppoongash kuppo-
namunkun God, yeu ut muttaohket?*

Namp. Neese chippiyeuash.

Nat. 18. *Uttiyeu negonne chippai?*

Namp. Kukketeahogkôunun nuppo,
ne waj wannehteauog kutogqueneunk-
quffuonganun Godut, kah kutogquene-
unkquffimun mattannitt∞out, newaj
kuttahhunonash asotúm∞ouk, matche-
tupanatam∞∞ouk, mânuhkag, kah
panneuffém∞ ut Godut.

Nat. 19. *Uttiyeu nahohtoeu chippai nun-
nuppoonganun?*

Namp. Muhhog nuppo∞∞, negonne
nashpe monatah unninneáongash, kah
onkquomom∞ongash, neit nup.

Nat. 20. *Chaugua micheme nuppoonk ne
âbettamuk nahohtoeu nuppoonk?*

Namp. Nuppuk, keteahogkou au che-
pioh-

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piohkomukqut, kah micheme chikohsu,
kah awakompanau, negonne webe ke-
teahogkou. Wonk mahche omohke-
onganúok, neit wonk muhhog.

Nat. 21. *Yeush wutonkapunnaongash A-
dam, sun wame missinninnuog wutonkapun-
naonganóash?*

Namp. Nux, newutche nōwame nee-
timun ut matcheseonganit, newutche
nummiffōwúnukumun ummatcheseonk
Adam.

Nat. 22. *Tohshe chippai matcheseonk?*

Namp. Neese chippai matcheseonk :
1. Wutchaubukkue matcheseonk. 2. Uf-
fuáe matcheseonk.

Nat. 23. *Teaguas wutchaubukkue mat-
cheseonk?*

Namp. Nishkeneunkque metah ne
nashpe wame nuttenaneamōongash,
wame nuffuongash, kah wame nutana-
kaufuongash nagwutteáe numwohteau
matcheseonk.

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Nat. 24. *Teaguas ussuáe matcheseonk?*

Namp. Pohquenumauish wuttinnau-matuongash God yeu matcheseonk.

Nat. 25. *Teaguas wutonkquatunk num-matcheseongash?*

Namp. Asekesukokish nuttumhouá-mun wame onkquommommooongash, kah unninneangash yeu muttaohket, neit nuppooonk, kah micheme awa-kompanáonk chepiohkomukqut.

CHAP. III.

Papaume noowaheaonganun Jesus Christ.

Nat. 1. **H**Owan kummanoubukqun, kah kuppohquobwbunukqun wutch wameyeush nummatcheseongash, kah nutonk-quomomooongash yeu muttaohket, & micheme?

Namp. Wehe Jesus Christ, noh kummanoubukqun nashpe nehenwonche oosqueheonk, napooonukqueog, *Rom.*

4. 15. 1 *Pet.* 2. 21, 22, 23.

Nat. 2. *Howan Jesus Christ?*

Namp.

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Namp. Jesus Christ Manittóou, noh wunnaumonuh God, qut wonk wosketompóou, kah netu netatup missinnin, neit Manit kah missinnin pasuk∞∞, onk woh wunohteahuau nashaue ut God, kah missinnin, 2 *Cor.* 5.18, 19.

Nat. 3. *Tobwutch Jesus Christ wosketompóou?*

Namp. Onk woh ussu wosketompae unnaumatuonk, ne God anumauont Adamwoh, wonk woh kenuppowonukqun, *Heb.* 10. 4, 5, 6, 7, 8, 9, 10.

Nat. 4. *Tobwutch Jesus Christ Manittóou?*

Namp. Onk woh mishôadtu wunnuppóonk, kah woh wonk omohku wutch nuppunat.

Nat. 5. *Tohshinash wutannohsuaongash Jesus Christ?*

Namp. Shwinash; Quoshodtumwae-nu∞, Sephausuwaenu∞, kah Ketaff∞tamwaenu∞.

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Nat. 6. *Tobwutch Jesus Christ Quoshodtumwaenuo?*

Namp. Onk woh kukkuhkootomunkqun miche me pomantamwae may ut wuttinnowaonganit nashpe wunnohtompeantogoomoh, *Rom.* 10.14, 15.

Nat. 7. *Tobwutch Jesus Christ Sephaufuwaenuo?*

Namp. Onk woh kussephaufuwanfhhikqun nehenwonche wuhhog, wonk woh kenootamwanfhhikqun, kah kuppeantamwanfhhikqun.

Nat. 8. *Tobwutch Jesus Christ Ketafsootamwaenuo?*

Namp. Ummukinnumunat ummoeuwehkomonk, kah wunnana wunónat, kah oowadchanónat wutch wame ummatwomoot, *Psal.* 110.2, 3. & 20.1.

Nat. 9. *Tob kutusseaunfhhikqun Jesus Christ?*

Namp. Kutusseaunfhhikqun wame wuttinnaumatuongafh God, kah kenup-

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nuppowónukqun, onk ne nashpe kut-
tumhouaunshhikqun ahquontamôad-
tin wame nummatcheseongash, kah koo-
nohkónukqun God, kah miche me po-
mantamóonk kittinnumunkqun.

Nat. 10. *Tob wonk kutusseaunshhikqun
Jesus Christ?*

Namp. Pofekinau, kah omohku wonk,
onk woh neonamptamumun yeuoh wun-
naumonuh God wonk woh ne nashpe
omohkinukqueog. 1. Wutch nukke-
teahogkounne nuppoonganit, ut mat-
cheseonganit. 2. Woh ne nashpe omoh-
kinukqueog wutch wenohkit, majish
ne kefukok.

Nat. 11. *Tob wonk kutusseaunshhikqun
Jesus Christ?*

Namp. Waabu en kefukqut, onk woh
ne kenashpe metahhøwae tahshinuk-
qunan, kah nuppog, woh sagkompag-
unan kukketeahogkôunûnonuh en ke-
fukqut, uttôh apit, wetomonat nô pa-
C 6 jeh

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jeh wuffittumóe kesukok, 1 *Theff.* 4. 17.
Luke 24, 43. 2 *Cor.* 5. 8.

Nat. 12. *Tob wonk kutusseausbhikqun
Jesus Christ?*

Namp. Nummatappu ut wuttinoh-
kôunit œshoh, onk woh ne nashpe ke-
naeitamwanshikqun kah peantamóe ke-
nootamwanshikqun, kah nashpe wun-
nashauanittœmoh wunnupwaheuh na-
whutch en ummoeuwehkomonganit, &
œnaunchemœkaonk kittinnumunkqun.

CHAP IV.

*Papaume ukkitteamonteanitteakonk nanoue
kittinnumunkqunan.*

Nat. 1. **U** *Ttiyeu nashpe attumunumwa-
bikqueog wame ne wanegik,
ne aseaunshbikqueog Jesus Christ?*

Namp. Nashpe wusku wunnœwaonk.

Nat. 2. *Tobsunash wunnœwaongash kut-
tinnumunkqun God?*

Namp. Neefinash.

Nat.

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Nat. 3. *Uttiyeu negonne wunnooowaonk?*

Namp. Anakaufue wunnooowaonk, ne God anumauont Adamwoh : kah ne nashpe pogkodchimukqueog micheme awakompanónat, newutche matchefu Adam, kah nummiffowunukumun um-matchefeonk.

Nat. 4. *Teaguas nabohtoeu ne abettamuk wusku wunnooowaonk?*

Namp. Wunnamptamóe wunnooowaonk, neuantamóe kah aiuskoiantamóe nuk-kodtumog nishnoh matchefeonk : kah quinnuppekompauéog wunnamptauon-
nat Jefus Christ ; neit God kukquosh-
omukqun ahquontamunat wame num-
matchefseonganunonash, kah micheme
pomantamóonkkittinnumunkqunánonut.

Nat. 5. *Ne teag nashpe attumunumwa-
bikqueog ne wusku wunnooowaonk?*

Namp. Christ annoonau wunnashau-
anittomoh nashpe wuttinnooowaonk, en
nuttahhunnónut, kah ne wunnashpe

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uffen, *Isai.* 58.20. *Jer.* 32. 39, 40.

Nat. 6. *Christ negonne annoonont wun-nashbauanittoomoh tob usseoh?*

Namp. N^owahteauwahikqun nummatcheseongash, kah nuppogkodchim-itteáe nniyeuonk; kah nuttumhouónat micheme awakompanónat en chepioh-komukqut.

Nat. 7. *Tob wonk ussu Nashbuanit?*

Namp. Pokshadtau kuttahhunnonash, aiushkoiantamunat wame nummatchese-onganúnonash.

Nat. 8. *Teaguas aiushkoiantamóonk?*

Namp. Akodchuwontamon nummatcheseongash, nuttah poksháu, kah moh-ruppaémou, newutche nummatcheeneh God, nummusquanium nuhhog, nutjish-ontamunash, kah nutahqueteauunash wame nummatcheseongash, kah nuk-kodtantam ahquontamóadtin, *Hof.* 14.2. *Psal.* 24.11. *Luke* 18.13. *Job* 34.31, 32. *Prov.* 28.13. *Isaiah* 2.28.

Nat.

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Nat. 9. *Teaguas quinnuppekompauonk?*

Namp. Akodchue kah aiufkointamóe nukkodtumon mislhimmaógod matche-seáe may en chepiohkomukqut, kah un-nantamóe attumunumon peantamóonk wunnamptauónat, kah afuhkauónat Jesus Christ.

Nat. 10. *Teaguas wunnamptauóonk Jesus Christ?*

Namp. Sampwáon nuttumhouam chepiohkomuk, kah nunnóonánun poh-quohwhunun nuhhog; newaj unnin-numáuog nukketeahogkôunoh Christ, noh manouhikqueog; kah nuppabuh-tánumanuh, onk nóonamptam God uk-quoshomuwaonk ahquontamauau, kah micheme wadchanau, wame wanamptauónutcheh Jesus Christoh.

Nat. 11. *Teaguas kitteamonteanitteakonk kittinnumunkgun God, wunnamptauogkut Jesus Christ?*

Namp. Kussampweogquaniumukgun,
koo-

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koonohteahikqun, kah koonaumonakónukqun.

Nat. 12. *Teaguas kussampweogquanumukoonwonganun?*

Namp. God kutahquontamunkqun wame nummatcheseonganunonash, newutche Jesus Christ kenuppowonukqun, kah koonsumukqun sampweuffeaenúuneat, newutche Jesus Christ kutuffeaunshikqun wame wuttinnaumatuongash God, newutche nummissoonwunukumun ummishóadtúe nuppoonk, kah uppan-nuppeyeue noswetamóonk, neane Adam missoonwunukqueog ummatcheseonk.

Nat. 13. *Teaguas koonohteahikoonwonganun ut Godut?*

Namp. God nanoue amaunum wame kummusquanumukoonwonganun, newutche Jesus Christoh, kah oweetompaittúonk nanoue kittinnumunkqunan.

Nat. 14. *Teaguas koonaumonakonukoonwonganun?*

Namp.

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Namp. God wuffittumóe kutogquanumukqun wunnaumonadt, kah wuttaunut, kah kittinnumunkqun wunnaumonakonittue wunnashauanittomoh wunnaumonuh, koomweetomukqunnáonut micheme.

Nat. 15. *Tob kittinana kausurwehtunkqun wunnaumonakonittue nashauanit, weetomuk queog?*

Namp. Nefaufuk tahshinash: 1. Kuppeantamwahikqun. 2. Kuppahketeahikqun. 3. Koomneetupanatamwahikqun. 4. Kenofwetamwahikqun. 5. Koomwekontamwahikqun. 6. Qutchequneh tamwahikqun. 7. Matta kenukkonukoomuh, nô pajeh kuppasoomqunnanonut kesukqut en micheme pomantamoomonganit.

Nat. 16. *Teaguas peantamóonk?*

Namp. Aninnumunkqueog nashauanit, nuffampoom wame nummatcheseongash ut anaquabit God, nutúhquanium
F kah

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kah nehchanum nuhhog, wutche num-matcheseongash, nœwenſham ut œwe-fuonganit Jesus Christ, ahquontamó-adtin, kitteamonteanittuonk, wunneetupanatamóonk kah wame monanetea-ongash, kah nuttabuttantamau God, wame nutattumunumóonk.

Nat. 17. *Teaguas pabketeabahuwaonk?*

Namp. Afekefukokish nuttohtabbat-tauun, kah nunnehtauunash, kah nup-pogketamunash wame nummatchekod-tantamœongash nummatchetupanatam-œongash kah nishnoh watchaubukkue matcheseonk, wonk nutjishkham, kah nukktushábpadtoh nuttah, nashpe wun-nuppœonk, kah œsqheonk Jesus Christ, 1 *John* 1.7. *Heb.* 9.12. *Rev.* 7.14.

Nat. 18. *Teaguas wunneetupanatamwabhettuonk?*

Namp. Nafhauanit afekefukokish kuh-kenauweteau wutogqueneunkquffuonk God, ut nuttahnunnonut, ne Adam
wan-

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wanteunkup, kah kutôſowunukqun en ne anuffit Jesus Christ.

Nat. 19. *Teaguas noſwetamóonk?*

Namp. Wekontamwe uffenat, niſh-noh wuttinnaumatuonk Chriſt naſhpe wuttinnuſſuonk Jesus Chriſt, ne ut nut-tahhunnonut, kah naſhpe wunnashau-anittomoh Chriſt ne wetomukqueog, hohpœe paubuhanumog kukkenom-tamwanſhhikowonganun Chriſt, woh ahquontamunath nunnomchumwefu-onganunonath, 1 *John* 2.1, 2.

Nat. 20. *Uttiyeuſh wuttinnaumatuongaſh Chriſt, niſh woh noſwetamagiſh?*

Namp. Piukqutaſh niſh anumauomp-áſh Adamwoh.

Nat. 21. *Uttoh en noſwetamun negon-obtag naumatuonk?*

I. *Namp.* Waheogkut Jehovah, kodtan-umogkut, kah pepenauogkut Jehovah, womonogkut, quſhogkut, pabahtanumogkut, kah um-Manittomeog Jehovah:
kah

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kah noh webe, kah onkatogig wame
manitt∞og nutjishánumaog, *Josh.* 24.23.

Nat. 22. *Uttob en noofwetamun nahob-
tooh tag naumatuonk?*

II. *Namp.* Nagwutteæ hohp∞e wo-
wuffumogkut God, nashpe wame ne-
henwonche ukkuhk∞waongash, nish an-
n∞onukqueogish ut wuttinn∞waong-
anit, kah onkatoganaash wame kuhk∞-
waongash nutjishontamunash.

Nat. 23. *Uttob en noofwetamun nash-
wunnuuook naumatuonk?*

III. *Namp.* Quttianumóe keketookon-
tamog ∞wefuonk Jehovah asuh papau-
me wuttinn∞waonk, asuh wutanakau-
fiongash, asuh ne teag, ne nashpe wah-
teauhikqueog God, kah nish papaume
matta hahan∞e asuh tahn∞che keke-
tookontam∞og.

Nat. 24. *Uttob en noofwetamun yau-
unnuuook naumatuonk?*

IV. *Namp.* Natwontamóe, quttianumóe
me-

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menuhke, nagwutteae nanawehteauog
Sabbath-day, naneese nenawun, kah
wonk wame agwappehtunkqutcheh
matta webe nehenwonche nekit, qut
wonk peantamwakomukqut ut kenugke
wame peantamunutche, kah wame mut-
taohke anakaufuongash, keketookaong-
ash, pompuwaongash, afuh safegenamoe
koueongash jishontamog, *Acts* 20.9
Jude ver. 1.

Nat. 25. *Uttiyeu kesukod kohquttuk
Christ Sabbath-dayyeoon?*

Namp. Waj kutchiffik muttaok, onk
nô pajeh Christ uppeyonat; nesaufuk
tahshikquinogkod ne Sabbath-dayoop,
qut yeuye, kah yeáen wohkukquoshinit
muttaok, kuhquttum negonne kesukok
ne weekook, kah ne hettamun ukke-
fukodtum Lord.

Nat. 26. *Uttob en noswetamun napanna
adtabshinnuook naumatuonk?*

V. *Namp.* Quttianumogkut, wekontam-
wa-

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waheogkut kah womoaufue aninnum-
auogkut nœchetuonganunnônog, nag
nekhikqueagig, kah nag nanawunuk-
queágig, kah matta nunnukonóog mat-
tauntamóhettit.

Nat. 27. *Chaugwequoshauonk God anumau
ont nehyeu nanawebteauunit naumatuonk?*

Namp. Pish sepe pomantamwog oh-
keit ne Jehovah um-Manittœmœouh
ánumunkqhettit.

Nat. 28. *Sun yeu annœteamœonk webe
kubkootomauau wunneechanoh tob woh án-
wunnesenit?*

Namp. Yeu annœteamœonk kuk-
kuhkœtomunkqunan œnefuonganœ
wutchetuonganog, en mukkiefieu, kah
mukkiefog en œchetuonganuónt, wut-
tinneumuneunk wuffontimœmœóut,
kah wuffontimominneunk en wuttin-
neumœóut, mittamwofliffog en weffuk-
œœóut, kah weffukiinneunk en ummit-
tamwuffinneunk, missinninnúog en
wun-

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wunнанawunneueñeumóút, kah na-
nawunnuenúog, en mißinninnútu, kah
uttoh woh ásehtóadtímuk wame.

Nat. 29. *Uttob en noßwetamun nequtta
adtabßhinñuóóóog naumatuonk?*

VI. *Namp.* Nanawehteog nehenwon-
che nuppomantamóonganun, kah up-
pomantamóonganó neetatteamung-
annonog, kah matta mußquantamwe
afuh fekeneáadtue kodtantamóog onk-
atuk woßkehetonk, 1 *John* 3.15.

Nat. 30. *Uttob en noßwetamun neßaufuk
adtabßhinñuóóóok naumatuonk?*

VII. *Namp.* Jißhontamog wame nißh-
keneungque nanwunóóßquauongañ,
afuh unnantamóe, afuh mußkefukque,
afuh muttóonóe, afuh ußfuáe nißhke-
neunkqußfuongañ, qut nagwutteae koh-
kónantamog, 1 *Cor.* 7.34.

Nat. 31. *Uttob en noßwetamun ßbwofuk
adtabßhinñuóóóog naumatuonk?*

VIII. *Namp.* Sampweneheog wame,
matta

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matta kummootoáe, afuh afokekod-teamoe ufseog qut wunнанakaufuongafsh menuhke ufseog?

Nat. 32. *Uttob en noswetamun paskoogun adtabshinnuooog naumatuonk?*

IX. *Namp.* Nagwutteae wunnomwaog, kah jilhamtamog wame kekontu-ongafsh, kah wame pannowayeufongafsh, matta nishketeauooog onewefuonk neetatteamunganun, *Lev. 18. 16.*

Nat. 33. *Uttob en noswetamun piogque adtabshinnuooog naumatuonk?*

X. *Namp.* Nuttah matta ahchewon-tamook onkatuk, ummaumachiyeumafsh, afuh ne teag ummouaneteaongafsh: qut tapontamog nish God anumungqueog-ish, *Phil. 4. 11. Heb. 13. 5.*

Nat. 34. *Wob pannuppée kutuffenafsh wame yeufsh wuttinnaumatuongafsh God?*

Namp. Matchaog, qut mochekit nom-pe kuppohquenumunafsh, afuh nuttahut, afuh nuttoonit, afuh nutuffeonganit.

Nat.

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Nat. 35. *Tob woh Christianenin wut-
ussen, asquam matchesit, onk woh wutah-
queteauun matcheseonk?*

Namp. Askuhwhontaj nehenwonche
wuttah, kah Manittóe, asuh muttaohke
qutchhuwaongash, ishkont wuttohqun-
óuh, neit wunnamptamóe peantaj, wut-
aninnumauónat Christ, nashpe wun-
nashauanittóomoh ut wuttinnóowaong-
anit, nishnoh ut wunneseñat.

Nat. 36. *Tob woh Christianenin wut-
ussen, mahche matchesit?*

Namp. Aiuskoiantamóe, neuantamóe
hohpóe, kah wunnamptamóe woh
webquetum ukkitteamonteanumoe mo-
naneteaonk God, ahquontamunat yeu
matcheseonk, kah wame onkatoganash,
newutche ukkenuppóowonukóowong-
anun Jesus Christ.

Nat. 37. *Teaguas wekontamwahuwa-
onk? ne anakausurwehtunkqueog wunnau-
monahkonittue nashauanit, wetomukqueog?*

Namp

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Namp. Nøwekontamøunómun God newutche nuppahke wahteomun, pish miche me køwadchanukqun ut wuffoh-fumøonganit.

Nat. 38. *Ne teag waj pahke wahteaog nummiche me wadchanitteanganun ut kesukqut?*

Namp. 1. Nafhpe nuppannuppéyeue quinnuppekompauonganun, wutch nummatcheseonganónut, wunnamptauónat Christ, *Prov.* 28. 13. 1 *Joh.* 1. 9. *Act.* 11. 18. 2. Nafhpe pabahtanumwe ukquosh-ómuwáonk God, nanouwe wutahquontâufinneat, kah øsekitteahnonat wame wanamptauoncheg Christoh, *Rom.* 8. 1. *John* 3. 16. & 5. 24. *Gal.* 3. 14. 3. Nafhpe wunnamuhkut køwomonaonganun wame peantamóe wunneetupanatogig, 1 *John* 3. 14. & 4. 12. *Col.* 1. 4. Nafhpe kukkodtantamøonganun onkatogig pasøonat, *Luke* 22. 32. *Gal.* 1. 16. peantamunat, kah wunnamptauónat Jesus Christ,

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Christ, nahnâune kummukkiefumunónog, kah yeug agwappehtunkqueagig, *Gen.* 18. 19. *John* 21. 15, 16, 17. 5. Nashpe afekefukokifh kutayeuuhkontamun-nanónut metahhuwáe matanata-mongash, kah nashpe kuppahketeahae uffseonganunonash, *Rom.* 8. 13. & 6. 11. *Gal.* 5. 17, 24. *Col.* 3. 1, 5. 6. Nashpe kuppomuhaónaonganun God, ut wame nofwetamóe wunánakaufuonganehu, *Ephes.* 2. 10. *Coloss.* 1. 10. *Titus* 3. 2, 8. 7. Nashpe Nashauanit weechewauwômun kenashauonganunonoh, nenawun wunnaumonuh God, *Rom.* 8. 16.

Nat. 39. *Teaguas chequnehtamóonk ne anakaufuwetunkqueog wunnaumonakónit-tue nashauanit, wetomukqueog?*

Namp. Manunne kah hohpœ attum-unumog wame qutchehuwae wuttam-ehpunnaongash, matta tahhentupan-tamœoh wutuffseonganœœash missin-ninnúog, kah teanuk ahquontomog, qut
mœ-

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moocheke natwontamog wunnutchege
kah wutuffeonk God, kah ne waj che-
qunappeog; kah webe kodtantamog
kefukqut appinneat, na woh nuttitt ong-
kouehkomunan wame wuttamehpuna-
ongash, *Pfal.* 16.11. *Rev.* 7.17. & 21.4.

C H A P. V.

*Papaume unninumóadtuongash kittea-
monteanittuonk.*

Nat. 1. **U***Ttiyeush aninnummóadtuongash
aninnumunkqu ogish Christ kuf-
sampsbanukqunnanónat nishnoh ut, nishoke
pomantamog yeu ut muttaohket?*

Namp. Negonne kah mohfog anin-
numóadtuonk; ne wuttinnowaonk
God, ne pannuppe kukkuhkootomunk-
qunan uttoh woh án wuffikkitteahit kah
tapeneaufit God, nishnoh ut yeu mut-
taohkit, kah uttoh adt wame kuhkoo-
wae aninnumóadtuongash kuhkootom-
ungqueog.

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Nat. 2. *Uttiyeush kuhkoowae aninnumó-
adtuongash kohkootomungqueogish Christ, ut
wuttinnooowaonganit?*

Namp. Neese chippiyeue kuhkoowáe,
aninnumóadtuongash.

Nat. 3. *Uttiyeush negonne kuhkoowae
aninnumóadtuongash, Christ kohkotamunk-
queogish ut wuttinnooowaonganit?*

Namp. Papaume otanáe nananuwa-
onk; ne ánot wame missinninnuh, at-
tumunûmook, *Rom. 13. 1, 2, 3, 4, 5, 6, 7.*

Nat. 4. *Chaugua otanáe nanánuaonk
kohkootomunkqueog Christ ut wuttinnoowa-
onganit?*

Namp. Christ unnop ummissinnin-
númoh, pepénok piukquffitcheg, na-
pannatahshinchagkuffitcheg, nequt pa-
fukoutcheg, nequt muttannonganog-
kuffitcheg.

Nat. 5. *Teague naumatuongash nish woh
nashpe nanaawunahettit missinninnuh?*

Namp. Nashpe wuttinnoowaonk God,
ne-

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newutche wame wuttinnaumatuongash,
kah wame wuffittum∞ongash woh wut-
uffeneash neaunak wuttinn∞waonk God,
kah matta neaunak wosketompae waan-
tamóonk, ne wutayeuhkonukqun God.

*Nat. 6. Tobwutchotanâenanânuwaonk,
kah wuffittumóongash, woh nnag neaunak
wuttinn∞waonk God, kah matta neaunak
wosketompae waantamóonk?*

Namp. 1. Newutche ∞waantamóonk
God anue wunnegen, kah anue waan-
tam∞∞, onk wosketompae waantam-
óonk wosketompae waantamóonk ne we-
be aff∞tuonk. *2.* Newutche ne nunnash-
pe famp∞ónan, kah nutattumunómun
God wame mafugkenuk nukketaff∞-
tamómun.

*Nat. 7. Uttiyeush nahoktoeu chippiyeue
kubkoowae aninnumóadtuongash aninnum-
ungqueogish Christ ut wuttinn∞waonganit?*

Namp. Moeuwehkomongane kuhk∞-
waongash, nish ánoncheh wame wa-
namptamunutcheh attumunumook.

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Nat. 8. Chaugna moeuwehkomonk?

Namp. Wanamptogig weechiyeuut-hettit wunneetupanatamwe ∞∞waonk God, ne wunnashpe quoshodtinneau moeu peantamunat safabath-dayen, kah nagwutteae wowuffumunat God, neau-nak wame ummoeuwehkomongane kuh-k∞waongash.

Nat. 9. Nukkodtootamun moeuwehkomongane wunn∞waonk?

Namp. Wunn∞waog nashpe yeush, afuh netatup yeush kutt∞wongash. Woi Lord Jesus Christ neemuninnan ut kenugke kummiffinninumog, kah an-innumaiinnean wunn∞wae kishpinnó-nat nuhhogkanonog en Godut.

Neane mahche nummagumun nuhhogkanonog, kah nunneechanúnnonog en Godut, ut otanáe nuttinniyeuongan-ehtu, onk woh nagum kenanawunum-ukqun nashpe wuttinn∞waonk; Neta-tup yeuye, ut moeuwehkomongane
nut-

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nuttinniyeuonganehtu , nummagumun
nuhhogkanonog, kah nunneechanunno-
nog en Lord Jesus Christut, nashpe wun-
Nashhauanittomoh, onk woh konohtea-
hukqun Godut, onk woh kweetomuk-
qun kah kenanawunukqun yeu ut mut-
taohket, nashpe wame wunaunchemo-
kae moeuwehkomongane ukkuhkowa-
ongash, kah yeu kesukok nukkiishpinó-
mun nuhhogkanonog en Lordut nashpe
moeuwehkomongane omowaonk God,
uffenat tohsohke pomantamog yeu ut
muttaohket.

Kah wonk nukkiishpissuonittumun kah
nuppahchafuonittimun, ut agwe no-
puhkuhkumun Christ, anaquabit God,
kah anaquabhettit ummissinninumoh,
moeu pomushonat neaunak wame um-
moeuwehkomongane wunaunchemo-
kae kuhkowaongash Jesus Christ, weh-
komonat aninnohsuenuog kah agwap-
pehtauónat en Lordut, moenat sa-sab-
bath-

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bath-dayeu, Lectur-dayeu, mat meetfue
kefukodoeu, kah mishadtuppoe kefuk-
odaeu, moeu peantamun, kah nootamun
wuttinnowaonk God, ogketamun Ca-
techifaonk, attumunumunat kuhkinnea-
fuongafh, kah aiufkontuonk ut moeu-
wehkomonganit kah pumminnumunat,
neanak wuttinnowaonk God, kah
wunaunchemokaee wunniyeuonafh Je-
sus Christ. Woi kefukque Nooshun, woi
Jesús Christ nuppohquohwuffuaenumun,
woi wunneetupanatamwe Nafhauanitto
nooneetupanatamwahuaenúmun, anin-
numaiinnean fampwutteahae yeush wa-
me uffenat tohsohke pomantamog. *Amen.*

*Nat. 10. Mahche ayimóhettit moeu-
wehkomonk, toh wonk usseog?*

Namp. Pepenauáog aninnohfuénúh.

*Nat. 11. Tohshe chippiffuog aninnohfu-
énuog, ut moeuwehkomonganit anumunk-
queogeh Christ?*

*Namp. Yauwe chippiffuog; Pastorfog,
D Teacherfog,*

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Teacherfog, Elderfog, Deakonfog, *Acts* 6.3, 4, &c. 1 *Tim.* 3.8.

Nat. 12 *Toh usseog Teacherfog kah Pastorfog ut moeuwehkomanganit?*

Namp. Nishwinafh.

Nat. 13. *Toh negonne usseog?*

Namp. Katechisâe, wehquetumðe, kah áufkómue kuhkøtomwehteaog, neau-nak wuttinnøwaonk God, kah peantamwog, *Acts* 6.4. 1 *Tim.* 2.1, 2.

Nat. 14. *Aquompak woh wutusseneau yeush kuhkøwae usseongash?*

Namp. Safaboth-dayeu, Lecture dayeu, mat meetfue kesukodaeu, kah tabut-tantamóe kesukodaeu, kah asekesukokish natwontamóe kah askuhwhetue nashwehtamwog.

Nat. 15. *Toh nahobtoeu usseog?*

Namp. Peantamóe, kah wunánatamwe magøog kuhkinneasuongash.

Nat. 16. *Toh nishwe usseog?*

Namp. Wunánittamwog moeuwehkomonk,

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komonk, 2 *Cor.* 13.14. *Mat.* 10.12,13.

Nat. 17. *Teaguas kubkinneasuonk?*

Namp. Kuhk ∞ wae teanteaquafinish,
kah usfeongash woskeche naumog ; nish
nashpe kohk ∞ tomongqueog nashauan-
itt ∞ teaguafinish : pannuppe meneh-
keteauunat n ∞ namptam ∞ onganun ,
Rom. 4.11.

Nat. 18. *Tohsunash kubkinneasuongash
anumungqueogish Christ?*

Namp. Neefinash, kutcheffum \hat{o} onk,
ne hettamun Baptisme, kah ummishad-
tupp ∞ onk Christ, 1 *Cor.* 11.23.

Nat. 19. *Teaguas kutcheffum \hat{o} onk?*

Namp. Neane nippe kutcheffittomuk,
kah pahkete \hat{o} muk muhhog wutch wame
nishkeneungquffsuongash, ne adt kut-
cheffitt \hat{o} muk netatuppe ∞ sqheonk Jesus
Christ, & wunnashauanitt ∞ moh, pahk-
heont nukketeahogk \hat{o} unun \hat{o} nuh, wutch
wame kesohk \hat{o} adtamm ∞ ongash kah
wutch wame matcheseongash, mahche

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aiuskoiantamóe , wunnamptauogkut-
cheh Jesus Christ.

Nat. 20. *Teaguas woskeche naumak ut
kutchesumooonganit ?*

Namp. Nohtompeantog peantamóe
wunnanittamun nippe, neit ne wunnash-
pe kutcheffummúon ut owesuongan-
it Wutóshimau, Wunnaumoniin, kah
Nashauanit, *Mat.* 28.19. *Acts* 10.48.

Nat. 21. *Uttiyeush Nashauanittóe teagu-
ashinish, nish nashpe kuhkootomungqueogish ?*

Namp. Monatash, negonnu, yeu wun-
ánittamwe nippe nauwuttamun ósqhe-
onk Christ, nuppówonukqueog : kah
nashauanittóe wunneetupanatamwa-
huwaonk.

Nat. 22. *Tob wonk ?*

Namp. Yeu nohtompeantogóe kut-
cheffumóonk nauwuttamun kutahquon-
tamunkówonganun God, kah kuppah-
keteanahikkówonganun.

Nat. 23. *Tob nauwuttamun yeu nukkut-
chef-*

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chessumowonganun ut oowesuonganit God?

Namp. God mahche kenemunukqun ut ooneetupanatamwe wunnowaonganit, *Gen.* 17.7, 10, 11, 13, 14.

Nat.24. Tob nauwuttamun nukkutchesumóonganun ut oowesuonganit wutooshimau

Namp. God nooshun, kah konnaumonakonukqun, *Joh.* 1.12. I *Joh.* 3.1, 2.

Nat.25. Tob nauwuttamun nukkutchesumóonk ut oowesuonganit wunnaumoniin?

Namp. Christ nuppohquohwuffuaeninneumun kah mahche kuppohquohwhunukqun, I *Pet.* 1.18. *Rev.* 5.9.

Nat.26. Tob nauwuttamun nukkutchesamóonganun ut oowesuonganit nashauanit?

Namp. Nashauanit kooweetomukqun, kah koneetupanatamwahikqun.

Nat.27. Howaneg woh kodchessumutche?

Namp. Wame wanamptogig, mahche attumunnumóhettit moeuwehkomongane wunnowaonk, kah wunneechanoh, *Acts* 7.8. *3* 2.39. I *Cor.* 7.14.

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Nat. 28. *Tob wutch peiffesog kutcheffumwehettit, asquam wahteaubetteg tob asebettit?*

Namp. 1. Newutche God wutattumun-
uh en ∞∞waonganit. 2. Wutch ∞-
wekontam∞ongan∞ wutchetuonganog
Isai. 61. 9. & 65. 23. 3. Onk woh umme-
nuhke kuhk∞otomaúuh wahheaonk God
peantamôonk, & noswetamunat wame
wuttinn∞waongash Godoh ∞sh∞oh.
4. Onk woh nuppeiffesumunónog
kishpiffuog peantamaunat God tofah-
kepomantamwehettit, *Deut.* 31. 12, 13.

Nat. 29. *Nukkutcheffumoonk uttob kuk-
kishpiukqunan ussenat?*

Namp. Aiuskoiantamóe pogketamun-
at wame nunnishkeneunkquffuongash
(newaj mahche kutcheffumweog) me-
nuhke wunnamptauonat Jesus Christ, &
noswetamunat wame wuttinn∞waong-
ash God, newutche yeuoh nummanitt∞-
mun, & nenawun ummiffinninneumoh,
Jer. 31. 33.

Nat.

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Nat. 30. *Teaguas ummishadtuppooonk Jēsus Christ?*

Namp. Neane petukqunneg, kah wine affamut, wunashpegen kah menekhe-aunk muhhog, netatupe, nehtaue wuh-hog Christ, & fokshae oosqheonk Christ, nuppooonont, affadtamunk, kah menuhketeaunk noonamptauaonganun Christ, mahche wunamptamugish nash-pe quoshomwae wuttinnooaonk God ne anumonteaog.

Nat. 31. *Teaguas woskeche naumuk ut ummishadtuppooonganit Christ?*

Namp. Petukqunneg kah wine, nish nohtompeantog peantamoe wunanit-togish; neit sohquenum petukqunneg, kah fokanum wine: neit ummagunash wame missinninnuut neit nag wutattum-unumneau, kah ummechineau kah wutattamwog.

Nat. 32. *Tob nauwuttamunsohquenumwe petukqunneg, kah fokanumwe wine?*

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Namp. Kenuppœwonukœwonganun
Jefus Chrif.

Nat. 33. *Tob nauwuttamun, nohtompe-
antogummagœonk yeu petukqunneg kah yeu
wine, ut wame miffinninnúnt?*

Namp. Nanouwe kah womoauftue
kœwehkomukœwonganun God, wun-
namptauónat Jefus Chrif, nashpe wun-
aunchemœkae kuhkœtomwehteáonk,
Isa. 55.1. *John* 7.37. *Mat.* 11.28.

Nat. 34. *Tob nauwuttamun nutattumun-
umóonk, nummeechuonk, kah nootattamœonk?*

Namp. Hohpœe nutattumunumóonk
œnaunchemœkaonk Chrif, kah nun-
nofwetamóe wunnamptauóonk Jefus
Chrif.

Nat. 35. *Tobwutch yeush nashpe kuk-
kinneafuongaß kubkootomungqueog Chrif?*

Namp. Pahke menehketeauunat nœ-
namptamœ onganun, newutche nœ-
chumwiyeuafh nuttahhunonafh, & num-
wohteau pannœwohtamóonk, & chana-
natamóonk.

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Nat. 36. *Yeu ummishadtuppooonk Christ uttoh kukkushpinukqunan ussenat?*

Namp. Menuhke, kah matta chanan-tamoe annoofineat micheme sohsunom-onk ut kefukqut, menuhke womonittin-neat, kah nagwutteae mehquontamunat kenuppooonukooonganun, nisohe-pomantamog.

Nat. 37. *Tob kittin tooche attumunum-unnanonash yeush kukkinneashuonash?*

Namp. Nagum Christ, kah wame uk-kodnetuhtaeneumoh papafukqut nont kutcheffumong, kah nag kutcheffumaoog onkatogeh, papafukqut nont, qut woh kenawun moohekut kutattumunum-unum ummishadtupoonk Christ.

Nat. 38. *Tobhen aninnohsue usseog nanawuwaee Eldersog?*

Namp. Kuhkoouae nanawunumwog wame peantamwakomukque usseongash, askuhwhekontamwog wame wuttinni-yeuonganash missinninnuh, uttoh

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wuttin afekefukokifh wehwetuóme pe-
antamunnean, Katechizáe ukkuhk∞-
tomuhkoneau, kah ogketamunean wut-
tinn∞waonk God: nanawunumuneau
wame wetuômut; wunánakaufineat,
kah ahqueteauunat wame matchefeong-
afh. Kah matchefehettit howaneg,
áufskomóog, matta webekemu, qut wonk
peantamwakomukqut.

Nat. 39. *Tobſhe chippiyeuafſh auſhkon-
tuongafſh kukkuhkootomunkqun Chriſt?*

Namp. Niſhwinafh, negonne, kemu
matchefit howan, kemu afhkom, qut
anaquabhettit onkatogig matchefit nag
anaquabhettit ut auſhkom.

Nat. 40. *Matta nootun̄kooan kemu auſh-
omad̄t, tob nnib?*

Namp. Neit neemun paſuk onkatuk,
afuh neſuog kah moeu auſkom∞k.

Nat. 41. *Aſhaſhpe nootauunk, tob nnib?*

Namp. Neit kuttinnonneau wame
moeuwehkomonk (naſhpe Elderſog).

Nat.

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Nat. 42. *Afbaſſpe nootauonk moeuweh-komunkuh tob nnih?*

Namp. Neit pogken ∞ , kah ogque-neunkquffitch penuwohteaut kah mat-chefeaeenúut, onk woh aiufkoiantam-wog.

Nat. 43. *Mabche aiufkoiantamohettit tob nnih?*

Namp. Neit ahquontamaucok menuhketeaucok womonittuonk kah weekontamwaheuk ut Chriſt Jeſus ut, 2 *Cor.* 2.5, 6, 7, 8.

Nat. 44. *Tob uſſeog Deakonſog?*

Namp. Menehke pumminnumwog pabuhtanumwe wadchanumwog pumminnum ∞ ongash, kah ∞ womoaufue aninnumauoneau mahchinanutcheh, kah madchekinitcheh, kah onkatogish wunnefuongash, kah wut-tableumash moeuwehkomonk.

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CHAP. VI.

Papaume nuk-Christiane nuppoonk.

Yeush mahche yimukish, papaume nuk-
Christiane pomantamoonk : yeuye
papaume nukchristiane nuppoonk.

Nat. 1. **T***Eaguas nuppoonk ?*

Namp. Chachaubshahet-
tit muhhog kah keteahogkou ne wut-
onkquatunk nummatcheseonganuno-
nash, kah na neefwe wunneetooog kah
matcheetooog nuppoog.

Nat. 2. *Tobwutch nuppoohettit-wunnetooog?*

Namp. 1. Newaje yeu muttaok matta
tapenumoog sepe otaihéinneat, ne wa-
jeh God ontashont en ánué wunne mut-
taohkit. 2. Newutche wame onese-
ongash nish Christ anannoononche mah-
che pakodjteauunash ; newajeh kouée
sepsinhettit, muhhog ut weenohkit kah
keteahogkou wekontamoe aû kesukqut.
3. Newutche Christ kodtantam owe-
tomuk-

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tomukqunat ut kesukqut micheme wuf-
sohsum^owononat.

*Nat. 3. Toh wutch matta howan wahte-
ook uttoh pish adt nooche nupuk?*

Namp. Onk woh nagwutteae natwon-
tam^{oe} nukquagwoh^hwemun en nuppun-
at, *Mark* 13.35. *Luke* 12.36, 40.

*Nat. 4. Tohwutch nagwutteae abchue
quagwoh^hweog en nuppunat?*

Namp. Newutche ne kenashpe wunne
pomantamunan, kah k^oone nuppunan.

*Nat. 5. Uttob wuttin Christian quag-
quashwin en nuppunat?*

Namp. 1. Wunnamptauont Christoh,
kah wunohkonont Godoh. *2.* Pabah-
tanumukquffit ut ^onanakaufuonganit,
kah wunohteom^ouk wuttah.

*Nat. 6. Wunnamptamwaenin nupuk toh
nnibyeu uttoh wutt^onin ukketeahogkounoh?*

Namp. Angelfog an^umunkqueagig
yeut ut muttaohkit, kukkechekompau-
wehtunkqunonog nap^oagish : kah nag

The large Catechism.

kutuffſowunukqunonog keſukqut.

Nat. 7. Uttoh wuttin Angelsog wahteauuneaukeſukquemay, kah uttoh woh áont?

Namp. Aſekeſukokiſh noonſókéog kah uſhpeog, kah uppannuppe wahteauuneau; kah Chriſt wutannſonuh en toh aſowunukqueog.

Nat. 8. Tobwutch matchetſoog nuppebettit?

Namp. 1. Newutche numwohtóog matcheſeongah, kah matta God wuttinánumuh ſepepomantamſok, matta wonk woſkehuwóut, aſuh matcheſenat yeu ut muttaohket. *2.* Mahche numwohtóog matcheſeongah, muhhog au kuppiſhagkinittuonganit, kah keteahogkou awakompononat chepiohkomukqut.

Nat. 9. Uttoh ohteau chepiohkomuk?

Namp. Woh toh ut agwu, qut God matta ſowahteauwahuwan uttoh ohtag, qut kuttugqun péhnont na peonteok.

Nat. 10. Uttoh wuttin matchetóog wahteauuneau may ne na anſhik?

Namp.

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Namp. Mattannitt∞og neg quajhe-oncheg matchesenat, yeu ut muttaohket, ukkechekompauwehtauóuh ut nuppun-at, kah wutuff∞ounouh chepiohkomuk.

Nat. 11. *Tob uttooche pish wanamptogig ukketeahogkonoouh, mat wubhogkiéoh ut kesukqut, kah matchetugig ukketeahogkounoouh mat wubhogkieoh ut chepiohkomukqut?*

Namp. Nô pajeh wohkukquoshik yeu muttaok.

Nat. 12. *Wohkukquoshik muttaok, tob pish nnih?*

Namp. Wuffittumoáe kesukod.

Nat. 13. *Wuffittumoáe kesukok, tob pish nnih?*

Namp. Nabo yauunash : 1. Jesus Christ nookeu nashpe mattaanukeh wut-Angelfumoh, kah wame ∞netupana-tam∞moh, mattaanutcheh. 2. Ummonopuhpeg God pish mishont∞m∞, nashpe Archangel ummishont∞waonk, mishe mishont∞waonk. 3. Wame wa-namp-

The large Catechism.

namptogig ut Christut, nag pish negonne omohkeog, kah muhhog pahkefu qut-tianumukquffu, menuhkefu, kah Nash-auanit∞∞. 4. Neit pish matchet∞og omohkaog, muhhog pish akodchu, kah quequenauânum∞. 5. Yeug wame ne adt pomantogig pish ôs∞weog, nah wuttinnaunaóont, 1 *Cor.* 15. 51, 52. 6. Wame wanamptogig pish moâe wáapeog nogushkauonat Christ ut mama-chekefukqut, kah pish ponau wuttinnohkounit mishe mukkinneonk. 7. Angelsog pish uppumontonchimouh matchet∞oh en anaquohtag ∞sittumoe ap-puonk Jesus Christ ut ummenadche-anit, mishe mukkinneonk. 8. Wame bookash pish woshwem∞ash: negonne ne book uttoh adt wame ∞neseongan-∞∞ash wanamptogig wuffukwhofu-ash; kah nish pish ogketamunash. *Rev.* 20.12. *Mat.* 25.35,36. 9. Neit Christ wahteauwahuau yeu wunnanitteae wuf-fittumoonk

The large Catechism.

fittumoonk, peyunk kenaau wunnaanum-
ukqueogish nœsh, ahtoock ketassœtamó-
onk ne quagquooshwehtonteogkup weske
kutchiffik muttaok, *Mat.25.34.* 10. Neit
nag wame pish weetappemaog Christ-
oh ut mishe wuffittumœonganit.
11. Neit bookash nish adt wame ummat-
cheseonganœoash matcheetœog wuf-
fukwhofik, pish woshwunnumunneash,
kah ogketamunash. 12. Neit Christ
pish wahtauwahuau ne unkqunneunk-
quodte wuffittumóonk : ámaehtaiek
móompagunumonteaogish, miche-
me nœtaut, quagquooshwehtauutup mattan-
nittuog kah wut-Angelfumoh. 13. An-
gelfog pish wuttinohkonauh chepioh-
komukqut kah pish moncheog en ma-
chemohtag awakompanaonk. 14. Neit
Christ pish qushku en kesukqut, kah pish
ummonchanuh wame pepenauoncheh
Angelfoh, kah œneetupanatamwaé-
neumoh ne miche-
me wuffohfumœong-
anit.

Nat.

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Nat. 14. *Teaguas ne sohsumóonk?*

Namp. 1 *Cor.* 2. 9. Neanfikwhofik, matta muskesuk wunnaumóon, afuh matta petutteamunó wuttahhut wofketomp, nish God quoshauwehtoncheh neh womonukutcheh.

1 *Thess.* 4. 17. Neit pish nummicheme weetomomun Lord.

John 17. 24. Nósh nag anummieraneg, nukkodtantam nóweetomukquneau, uttoh apeh, onk woh naumwog nuffohsumóonk, ne anummieran.

1 *John* 3. 2. Womonogig yeuyeu nenawun wunnaumonuh God, kah asquam nogquodtinno, toh pish ániyog, qut nówahteomun, noh negquffit, pish neaneunkquffinnean, newutche pish nunnauóon neanuffit. Amen.

Rev. 22. 7. Kuffeh teanuk nuppeam.

Ver. 12. Kuffeh teanuk nuppeam, kah nutonkquatunk nunnashpem, nuttinnumaónat nish noh wofketomp, ne
pish

A short Catechism.

pish aunag wutanakaufuonk.

Ver. 20. Noh noowadt yeush noonau
wunnamuhkut teanuk nuppeam. Amen.
Nenaj. Peyaush Lord Jesus. Amen.
Amen.

Peamefik Katechizaonk.

Nat. **H**Owan kukkezhuk?

Namp. JEHOVAH.

Nat. *Howan kummanoubukqun?*

Namp. Jesus Christ.

Nat. *Howan kooneetupanatatamwahukqun?*

Namp. Wunneetupanatatamwe Nash-
auanit.

Nat. *Tohsuog Manittóog?*

Namp. Pafuk nont God, qut nishuoo
Wutoohimau, Wunnaumoniin, Nashau-
anit, kah nishuog yeug nont pafuk.

Nat. *Tobwutch kukkesbukqun God?*

Namp. Onk woh noowaheomun God,
onk

A short Catechism.

onk woh nosweetamunash wuttinnoo-
waongash.

Nat. *Tohsunash wuttinnaumatuongash*
God?

Namp. Piukqutash.

Nat. *Woh kutussenash yeush wuttinnoo-
waongash Jehovah?*

Namp. Matchaog, qut afekefukokish
nuppoquenumunash kah nummatcheuf-
femun.

Nat. *Chaugua matcheseonk?*

Namp. Nish noh pohquenumoonk
wuttinnoo-waongash God, asuh nuttahut,
asuh nuttoonut, asuh nutusseonganit.

Nat. *Chaugua wutunkquatunk num-
matcheseonk?*

Namp. Wame onkquommommoo-
wonganash yeu muttaohket kah nup-
poonk: neit micheme awakompana-
onk chepiohkomukqut, newutche kum-
musquaniumukqun God.

Nat. *Howan kuppohquohwhunukqun*
wutche

A short Catechism.

wutche wame yeush nuppoowongash?

Namp. Jesus Christ kenuppowonukqun kah kuttumhouaunshhukqun ahquontamoadtin wame nummatcheseonganash.

Nat. *Aquompak neemunnumun abquo-
antamoonk?*

Namp. Aiufkoiantamog nummatcheseongash kah wunnamptauogkut Jesus Christ.

Nat. *Tob wonk kittinnumungqun Jesus
Christ mahche wunamptauogkut?*

Namp. Pahketeahahuwaonk peantamowonk kah nofwetamunat wame wuttinn∞waongash Jehovah.

Nat. *Chaugua peantamowonk kukkuk-
kootomungqun Jesus Christ?*

Namp. N∞shun kesukqut wunneetupanatamunach k∞wefuonk peyaum-
outch kukketaff∞tamoonk, kuttentan-
tamoonk ne nach muttaohket neyane
kesukqut nummeetsuonk asekesukokish
affamai-

A Short Catechism.

affamaiinnean yeueu kesukok, kah ah-
quoantamaiinnean nummatchefeongan-
aſſi neyane nutahquoantamauounnonog
matchenehukqueagig, ahque ſagkom-
pagunaiinnean en qutchhuaonganit,
webe pohquodſinan wutch matchitut.
Newutche Ketaſſootamóok kutahtauun,
kah menuhkeſuonk, kah ſohſumóonk
micheme kah micheme. Amen.

Nat. *Wosketomp nupukifſh tob nnih?*

Namp. Wanamptogig kah ſampwe-
uſſecheq, auog keſukqut kah micheme
weekontamwog, qut machetukig auog
chepiohkomukqut kah micheme awa-
kompanaog kenugke matanittóog kah
matchetowog miſſinninnuog.

F I N I S.

*The Numeral Letters and Figures,
which serve for the ready finding
of any Chapter, Psalm and Verse
in the Bible, or elsewhere.*

i	1	one
ii	2	two
iii	3	three
iv	4	four
v	5	five
vi	6	six
vii	7	seven
viii	8	eight
ix	9	nine
x	10	ten
xi	11	eleven
xii	12	twelve
xiii	13	thirteen

Numerall Lettors

xiv	14	fourteen
xv	15	fifteen
xvi	16	sixteen
xvii	17	seventeen
xviii	18	eighteen
xix	19	nineteen
xx	20	twenty
xxi	21	twenty one
xxii	22	twenty two
xxiii	23	twenty three
xxiv	24	twenty four
xxv	25	twenty five
xxvi	26	twenty six
xxvii	27	twenty seven
xxviii	28	twenty eight
xxix	29	twenty nine
xxx	30	thirty
xxxi	31	thirty one

and Figures.

<i>xxxii</i>	32	thirty two
<i>xxxiii</i>	33	thirty three
<i>xxxiv</i>	34	thirty four
<i>xxxv</i>	35	thirty five
<i>xxxvi</i>	36	thirty six
<i>xxxvii</i>	37	thirty seven
<i>xxxviii</i>	38	thirty eight
<i>xxxix</i>	39	thirty nine
<i>xl</i>	40	fourty
<i>xli</i>	41	fourty one
<i>xl ii</i>	42	fourty two
<i>xl iii</i>	43	fourty three
<i>xl iv</i>	44	fourty four
<i>xl v</i>	45	fourty five
<i>xl vi</i>	46	fourty six
<i>xl vii</i>	47	fourty seven
<i>xl viii</i>	48	fourty eight
<i>xl ix</i>	49	fourty nine

Numerall Letters

L	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty three
liv	54	fifty four
lv	55	fifty five
lvi	56	fifty six
lvii	57	fifty seven
lviii	58	fifty eight
lix	59	fifty nine
lx	60	fixty
lxi	61	fixty one
lxii	62	fixty two
lxiii	63	fixty three
lxiv	64	fixty four
lxv	65	fixty five
lxvi	66	fixty six
lxvii	67	fixty seven

and Figures.

lxviii	68	fixty eight
lxix	69	fitxy nine
lxx	70	feventy
lxxi	71	feventy one
lxxii	72	feventy two
lxxiii	73	feventy three
lxxiv	74	feventy four
lxxv	75	feventy five
lxxvi	76	feventy fix
lxxvii	77	feventy seven
lxxviii	78	feventy eight
lxxix	79	feventy nine
lxxx	80	eighty
lxxxi	81	eighty one
lxxxii	82	eighty two
lxxxiii	83	eighty three
lxxxiv	84	eighty four
lxxxv	85	eighty five

lxxxvi

lxxxvi	86	eighty six
lxxxvii	87	eighty seven
lxxxviii	88	eighty eight
lxxxix	89	eighty nine
xc	90	ninety
xc i	91	ninety one
xc ii	92	ninety two
xc iii	93	ninety three
xc iv	94	ninety four
xc v	95	ninety five
xc vi	96	ninety six
xc vii	97	ninety seven
xc viii	98	ninety eight
xc ix	99	ninety nine
C	100	an hundred
cx	110	hundred and ten
cxx	120	hundred & twenty
cxx x	130	hundred and thirty
cxl	140	hundred & fourty
cl	150	hundred and fifty.

*The Names and Order of the Books
of the Old and New Testament.*

G Enefis	Esther
Exodus	Job
Leviticus	Pfalms
Numbers	Proverbs
Deuteronomy	Ecclesiastes
Jofhua	Solomons Song
Judges	Ifaiah
Ruth	Jeremiah
I. Samuel	Lamentations
II. Samuel	Ezekiel
I. Kings	Daniel
II. Kings	Hofea
I. Chronicles	Joel
II. Chronicles	Amos
Ezra	Obadiah
Nehemiah	Jonah
	Micah

Micah
Nahum
Habakkuk
Zephaniah

Haggai
Zechariah
Malachi

Matthew
Mark

Luke

John

The Acts

Romans

I. Corinthians

II. Corinthians

Galatians

Ephesians

Philippians

Colossians

I. Thessalonians

II. Thessalonians

I. Timothy

II. Timothy

Titus

Philemon

Hebrews

James

I. Peter

II. Peter

I. John

II. John

III. John

Jude

Revelation

F I N I S .



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